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Eternal Glory

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Cover—Mount Hood, Oregon, by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from June 20 to July 19

Illumination: I listen to the word of God within me, and my whole being awakens to a new understanding of Truth.

Prosperity: I listen to my indwelling Lord, I am led into paths of peace and plenty, and my every need is supplied.

Healing: I turn to the peaceful presence of the Spirit within me, and every organ and function of my body is renewed, strengthened, and made perfect.

For instructions about these thoughts turn to page 48

UNITY

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The Kingdom of Rich Ideas

from the writings of

CHARLES FILLMORE

WHEN MAN DEVELOPS a certain degree of spiritual consciousness the material world becomes distasteful to him, especially that part of it in which the greed for money is so pronounced. It is hard to believe that God will take part in the brawl for bread and help His needy children in the ungodly traffic. Yet Jesus taught that the Father provides for us even better than He does for the birds of the air. Every plant of the soil produces seed far beyond the needs of reproduction, and the logical conclusion is that the surplus is God's way of providing for the birds. Are we not of more value than the birds? Then there is a providing law other and easier than the hard struggle of sowing and reaping and the various uncertain ways of making a living.

All physical action is the manifestation of

psychical forces incited by spiritual ideas. A grain of wheat is the outer manifestation of a certain number and arrangement of electrical units put into action by an idea of substance and life. The whole natural world is created under a law, of which this is a crude illustration. The operation of the many laws governing our earth is under the supervision of the Lord of the planet, known to us as Christ.

Every soul in our human family has *in potentia* all the ideas of the planetary soul. "Yet seek ye his kingdom, and these things shall be added unto you . . . for it is your Father's good pleasure to give you the kingdom."

The Lord has prepared a mind substance or soil in which are planted ideas, or seeds, and they multiply and increase in geometrical proportion like seeds planted in the earth. For example, a single grain of corn is capable of reproducing itself several times on a single stalk. So the mind that images a single idea of increasing and multiplying substance will energize a field of ideas of like character and thus move upon ideas near and far that have to do with supply.

Associated ideas of a personal nature modify this current of reproducing substance and limit it to small expression. Jesus understood this law of mind reproduction and used it when He fed the multitudes with bread and fish. Following Him, we use the same law when we pray for prosperity in His name.

"Your heavenly Father knoweth that ye have need of all these things." Preparation has been made for supply in the mental ethers for those who have faith and express that faith in prayers and spiritual expectancy. Cast out every thought of lack and

charge your mind at all times with pictures of plenty. You may think you are merely imagining that you are prosperous and that it will turn out to be moonshine. But you are using your imagination constructively; and let us remind you that imagination is the formative power of the mind, the faculty that molds the volatile spiritual substance into shape and makes manifest the projected ideas.

Because shallow thinkers have let their imaginations run riot and dissipate in futile daydreams is no reason why you should dismiss it as an *ignus fatuus*. Concentrate on ideas—not on external forms—and you will bring forth under divine law and demonstrate.

There is a kingdom within you in which ideas are the medium of exchange. We are all kings in this ideal realm, and here our rule is supreme. It is the Father's good pleasure to give you this kingdom. "My mind to me a kingdom is."

Yet those who occupy earthly thrones assume that they are the real rulers and that the poets are the pretenders. But we behold kings and emperors and earthly rulers of high and low degrees, and their kingdoms appear and disappear while there remain the poet's,

> "Jewels five-words-long,
> That on the stretch'd forefinger of all time
> Sparkle forever."

Pilate asked Jesus, "Art thou the King of the Jews?" He answered, "Thou sayest."

Had Pilate had even an inkling of the expanse of Jesus' kingdom he would have freed him at any

cost. But he had never visited Jesus' kingdom and no verbal description of it would have sufficed. So he merely said, "I find no fault in this man." But Jesus was a king, "ay, every inch a king."

Those who have experienced the peace and the power of the deep silence can appreciate how difficult it is to explain that experience to one who has never had it. The realm that we touch and begin to explore when we become very still mentally and give our whole attention to the inner consciousness is developed by degrees. At first we explore it as a pioneer does a wilderness. Jesus was driven into the wilderness of the subconsciousness, where He met the ego of nature, Satan. But we pass through this kingdom of the psychic into the kingdom of God, where we are allowed to lay hold of creative ideas and bring them to the surface.

This kingdom of God in which we associate with creative ideas is not up in the sky or across the sea, but as Jesus taught very near, even within us.

As in Jesus' time so today few understand the location of the kingdom of God. As a rule Christians have been taught that it is a place they will find after they die—if they are good. It is really amazing how a very little practice of sitting in the silence will change one's viewpoint about spiritual locations. Spirit is everywhere, and the point of human contact is in the I AM consciousness. Note how Jesus wove His teaching about the I AM: "I am the door," "I am the way." "I am the Alpha and the Omega, the beginning and the end."

We do not promise that one can become prosperous overnight by sitting in the silence and affirm-

ing our prosperity thought, but marvelous demonstrations often result from the practice of the silence. We are all much closer to this kingdom of rich ideas than we imagine.

Don't admit the thought that the Father-Mind is not concerned about your finances. "Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God . . . Fear not: ye are of more value than many sparrows."

God is interested in your health and finances, and you can become secure in both if you make the proper contact with His kingdom, which is Mind.

Prayer for the Days

Grace Noll Crowell

I would live beneath the blue arc of the days,
Striving to serve Thee, Lord, in all my ways,
Accept, I pray, my grateful, sincere praise.

How beautiful this day that Thou hast made!
A miracle of sunlight and of shade,
To leave a memory that will not fade.

Let yesterday be past, let no tomorrow
Sap my strength though trouble I may borrow.
Be with me, Lord, today through joy or sorrow.

And may I live each day in sweet accord
With peace and beauty and with Thee, O Lord.
May Thy approving word be my award.

The Healing You Need

HERBERT J. HUNT

WHAT KIND of healing do most persons need? Most of us are familiar with the scriptural story of Jesus' healing of the paralyzed man at the pool of Bethesda. We recall that the man had been crippled for many years, and his case was regarded as hopeless. Nevertheless, at the healing command of Jesus he took up his bed and walked. That which was deemed incurable was made whole!

But there is one aspect of the story that is generally overlooked. We are familiar with the New Testament statements, "Jesus Christ *is* the same yesterday and to-day, *yea* and for ever," and "Lo, I am with you always." It will be recalled also that when He first spoke to the man Jesus asked, "Wouldest thou be made whole?"

Then, does it not follow that this same question may be asked today? "Wouldest thou be made whole?" If there is in our experience sickness, inharmony, or trouble of any kind, let us try to realize that the ever-present Christ is saying to us even now, "Wouldest thou be made whole?"

But what shall be our response? Possibly there are some who will be inclined to treat the entire matter too lightly. Such persons may say: "Oh, there's nothing the matter with me! I am all right! I do not need to be made whole!"

But most of us will want to give a different reply.

We recognize that there are many things or conditions in our lives that call for healing. There may be physical infirmities, mental troubles, or environmental conditions; there may be misunderstandings, estrangements, hurt feelings, or heartbreaks. So when the question comes, "Wouldest thou be made whole?" our reply will be: "Certainly! This is what I want! I want to be made whole!"

In spite of all our varied human needs and the many different conditions that seem to call for treatment, there is actually only one thing that needs healing. This one thing is our consciousness. When our consciousness is healed all other departments of our lives will follow this pattern of wholeness. Until our consciousness is healed, other conditions will continue to disturb us. Perhaps we shall see this more clearly if we ask ourselves two simple yet very important questions.

First, let us ask ourselves, "What are the causes of all the troubles, sicknesses, or disturbances that come upon us from time to time?"

At first glance, this may appear to be a comparatively simple question to answer. When seeking the cause of any trouble, sickness, or disturbance we usually look for constitutional weakness, hereditary factors, degree of resistivity, environmental conditions, the weather, or other things. Usually there is little hesitancy in tracing the so-called cause. So if our system seems to be upset, we immediately place the blame on something we ate, or if we are uncomfortable because of a stiff neck or aching shoulders, then we say, "I must have been sitting in a draft!" Yes, and more often than not we can recall

the name of the offending person who deliberately opened the window! How we do like to place the blame on someone else!

But if we want to find the real cause of our troubles, we must look deeper than this. Usually the offender is to be found not without but within! In the book *Truth Ideas of an M.D.,* Dr. C. O. Southard writes an important paragraph that should be very carefully considered. It reads as follows:

> Most of the ills that afflict mankind are the result of past suggestions to the subconscious mind, repeated so often that they have become subconscious habits of thought. Of course we did not give these suggestions to the subconscious mind knowingly or intentionally, but the line of thought of those around us became impressed upon it; or the subconscious mind was impressed by our manner of living, or our point of view sank into it deeply, without our knowledge. What we call negative thoughts—envy, jealousy, fear, hatred, anger—all produce an effect on the subconscious mind that the latter tries to reproduce faithfully in the body.

The plain fact is that beyond each physical or outer manifestation in our experience is a thought that somehow becomes lodged in our subconscious minds. That which we usually speak of as the cause of our troubles is only secondary in nature. This so-called cause is really opportunity for the subconscious mind to bring into activity and outer manifestation some of the thoughts it has been holding in reserve. Thoughts abiding in the subconscious mind—whether or not we are aware of their existence—are always seeking to come forth into manifestation; and in some little occurrence, incident, or so-called accident they find the opportunity they seek.

Briefly, then, the cause of our troubles is to be found in our consciousness, and particularly in what is held either knowingly or unknowingly in the subconscious mind. What happens in our lives is the result not so much of external influences as of what is contained within us. The old adage ever holds true, "As is your consciousness, so is your world!"

This brings us to our second question—or perhaps I should say series of questions: What can be done about this situation? If that which is within has such an important bearing upon conditions without, can anything be done to bring about a change? Can we change the content of our consciousness? And if so, how is this to be accomplished?

Actually, the answer is not elusive. We change the content of our consciousness by changing our thinking. And this, of course, is one of the main objectives of Truth study. As we rightly learn to shape and direct our thoughts, we find a corresponding change in our consciousness. Each right idea held and each true word spoken will have its effect. The time-honored teaching that no two things can occupy the same space at the same time will apply here; and as Truth is incorporated into our consciousness, error thoughts will be displaced. When all is right within all will be right without.

Sometimes, negative thoughts become so deeply entrenched in the subconscious mind that they obstinately refuse to make way for Truth. We must, therefore, take active measures to remedy this situation. Somehow, these negative thoughts must be cleaned out. Perhaps the following statement may be helpful in accomplishing this cleansing:

"Divine love, now active at the center of my being, overcomes and casts out all negative thoughts and influences, and I enter upon a new day of light, love, power, and peace of mind."

However, whenever we speak the word—whether it be to overcome error thoughts or to establish a positive state of consciousness—we should see to it that it is truly a living word. Jesus said, "The words that I have spoken unto you are spirit, and are life." And we must follow His example. It is not enough to repeat mere words! We must work with our statements until they take on warmth, color, and meaning and become, indeed, living words.

Then also we must speak our words with persistence. The old saying,

"If at first you don't succeed,
Try, try, try again,"

has special significance in Truth study. Very often the "once-over" is not sufficient. We must "try, try again"!

This does not mean that we should rule out the possibilities of instantaneous healings. Far from it! Indeed, we give thanks for many, many instantaneous healings, and perhaps we should place more emphasis upon this important phase of our work. But at the same time it must be recognized that there are also many instances when the change in consciousness and the subsequent healing comes in a more gradual way. What we should remember is that miracles are miracles, irrespective of the time involved. The growth of a flower is always a miracle, even if it does take time. In a similar manner, when we have to persevere in speaking the word by all

means let us "keep on keeping on," for eventually the miracle will be manifested.

Do you recall how in high-school days the chemistry instructor asked you to collect a quantity of a certain gas—say, oxygen? You took a water-filled jar, turned it over, and allowed the gas to flow upward, bubble by bubble, until the water was displaced and your jar entirely filled with oxygen.

Well, it is in a similar way that we have to deal with our consciousness. There are times when we must work "bubble by bubble," or rather, word by word, until Truth is incorporated into our consciousness. The negative thoughts and conditions are gone, and we are "filled with all the fulness of God"!

Many persons repeat a Truth statement every morning before they take up the day's activities. This is an excellent plan, but suppose you also create the habit of quietly recalling the day's statement just before you go to sleep each night. Do not mentally work with the statement; such effort may tend to keep you awake. Just let the statement drift through your mind for a few moments and then drop quietly off to sleep. You will soon notice a marked change in your way of thinking and in your general outlook. Indeed, the change may be so pronounced that your friends will know that something really wonderful has happened to you!

Recently a man reported that after trying this plan he began to have the peculiar feeling that he had forgotten something. Perhaps you have had this feeling yourself. Sometimes you have left something behind—your door key, money, umbrella, or a parcel you were carrying! However, the man went on to

say that shortly afterward this feeling changed to one of certainty in which he realized that he had actually forgotten something and had left something behind. This something was the painful physical infirmity that had been troubling him for several years. It was gone—left behind—and he was healed, gloriously healed! A changed consciousness brought about a changed world for him!

Referring again to the story of the crippled man at Bethesda, it will be recalled that Jesus met him a second time, that is, after he was healed. On this occasion Jesus said to the man, "Sin no more, lest a worse thing befall thee."

It is unfortunate that persons usually associate the word *sin* with immorality or wickedness of some kind. Of course, it does mean either. But are there not other sins—such as the sin of unbelief? Think of it in this way: After reading this article, or listening to a Unity lecture, some may be inclined to say, "Oh, yes, this is very good theory, but it doesn't apply in my case!" or "I've tried all this, but it doesn't seem to work for me!" May not such an attitude constitute a sin of unbelief? And may not this very attitude tend to set you back even farther than you were at the outset?

The inference is obvious. So why not start changing your consciousness now, and you will soon see a wonderful change for the better in your life and affairs. It has worked for many others, and it will surely work for you. Go forth each day in the realization that:

The light of God surrounds you;
The love of God infolds you;

The power of God protects you;
The presence of God watches over you;
Wherever you are, God is!

And through such a realization the healing you need will surely come to you!

OMNIPRESENCE

Clara E. Putnam

I am a rosebud, cradled in the breast
Of scented twilight; I am sheltering trees,
The naked starling shaken from its nest
By culprit winds; the murmur of hushed seas;
I am a cause, long lost and oft renewed;
Still struggling on through history's troubled page;
I am the righteousness of an old feud;
I am youth's glory and the crown of age;
I am the Crusades and the Renaissance;
Joan of Arc; King Alfred's gracious throne;
I am the peasantry of bleeding France;
I am Napoleon, exiled and alone;
I am that questioning that scorns defeat;
I am the morning and the mountain height;
I am the lullabies, that low and sweet
Echo love's tenderness throughout the night;
I am all yearning for the just and good;
I am the good that startles from the sod
In violets and thyme and shadowed wood;
I am yourself, your neighbor's self—and God.

The Infinite in the Finite

GEORGIANA TREE WEST

ALL OF US SEARCH for God. Our hearts cry, "Where is God?" And strange as it may seem, His very nearness blinds us to His presence. We are like the fish and the lark in the Oriental fable. The fish cried as it swam, "Oh, where is the sea!" and the lark sang as it flew, "In vain I have searched to find the air!" As the fish sought the sea and the lark sought the air, so we seek God. We seek Him from afar, yet all the while we are immersed in His greatness.

Jesus promised that all who seek Him shall find Him. He said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

All of us ask for divine guidance, seek the light of Truth, and knock on the door of spiritual understanding. Because we ask, we receive guidance, and through His guidance we find the light that dispels the darkness of false belief. And the door of understanding opens for those of us who earnestly follow the Truth teachings. Through them we learn to know God, not only as the great Creator and loving Father, but also as the source and substance of all that is—the beginning and the end of all creation.

As the mind is to the body, so God is to the universe. Our minds pervade our bodies and are

operative throughout our entire organisms. In each of us the mind manifests itself in every cell and organ; it permeates the whole. What is true of our minds and bodies is also true of God and the universe—He is the creative mind that pervades the whole and that is active in all its parts, both great and small.

Nothing is too simple to testify to God's presence or too humble to glorify Him. Infinite Spirit is ever within the finite form, and the finite owes its existence to the Infinite.

God is present in every simple task of daily life. The thing of the moment, no matter how simple, is just as much God's business as the greater thing we plan to do. When Saint Francis of Assisi was hoeing his garden he was asked what he would do if he suddenly learned that he was to die at sunset. He answered, "I would keep on hoeing my garden." Saint Francis was so aware of God within him that he could feel His presence at any time and in any place—hoeing his garden or on his knees in the chapel. He also felt a responsibility for finishing the task at hand and for doing it well, regardless of how simple the task.

We shall all be better prepared to meet the future if we fulfill the present to the best of our ability. Every day is God's day, and God requires that we live it to the fullest. No matter how difficult or how easy, how great or how simple our tasks, we are working with Him. We must keep right on hoeing our gardens—the gardens of our everyday lives, doing the simple tasks joyously.

Brother Lawrence, the practical mystic, was see-

ing eye to eye with Saint Francis when he said: "The time of business does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed sacrament."

Saint Teresa also had a wonderful vision of the Infinite in the finite when she said, "God walks among the pots and pipkins." Her thought inspired these lines:

"Lord of all pots and pans and things, since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint by getting meals, and washing up the plates.
Warm all the kitchen with Thy love, and light it with Thy peace;
Forgive me all my worrying, and make my grumbling cease.
Thou who didst love to give men food, in room, or by the sea,
Accept the service that I do—I do it unto Thee."

One common cause of weariness and discouragement is lack of enthusiasm for the tasks of our daily routine. Oliver Wendell Holmes once said, "It is an interest in something and an enthusiasm for something that makes life worth living." We oftentimes lose our enthusiasm; we are oppressed by the monotony of repeating routine tasks. We become

discouraged and feel that life does not seem worth living. Why? Because our vision is limited, because our thoughts are on ourselves and on the tasks. To make our lives more meaningful we need to lift our thoughts to a higher vision. Why are we performing the task of house cleaning or poring over a desk all day? We may be certain that there is a purpose in every job that we do. In fulfilling each purpose we are working with God, hoeing our little plot in His garden of life.

As we do our work with thoughts of God in our hearts, we receive a spiritual transfusion; we are filled with fresh enthusiasm. We find new ways of doing the old things and new enjoyment in doing them. Feeling God within us and realizing that we are in God, we renew our enthusiasm for the tasks of the day and find life wonderfully worth living.

Nothing is small or insignificant in God's sight. Nature can be our teacher in helping us to understand this truth. Let us think of a seed—a mustard seed—the tiny seed Jesus used to illustrate the Infinite in the finite—God in the very least of His creation. The seed is sown in the earth, and in a short time it germinates and becomes a plant. The plant, in turn, bears seeds. From the first seed it is possible to grow thousands of other seeds. If we plant thousands of these seeds, we can obtain millions of the same seed. We can repeat the process until the seeds are too numerous to count. Think of the limitless power and hidden potentiality of this tiny original seed!

We can hold a handful of various seeds in our hands and think of the fragrant blossoms, the

luscious fruits, the crisp vegetables that are contained in the tiny, dusty, drab-looking shells of different sizes and shapes. Truly we can hold a forest in our hands! Seeds mutely testify to the presence of the Infinite in the finite. When we are born our bodies are seeds of humanity. From the seed of the limited self what glorious spiritual splendor may evolve!

Let us remember, then, that nothing is small or insignificant in God's sight. No matter how simple the task, no matter how humble our place in life, we are doing God's work and living God's life for Him here on earth. Let us not be like Judas and betray Him. Rather, let us do as Peter did and show faith in His infinite goodness; or as James did and express His wisdom; or as John did and radiate His love. As Philip did, we must use His power as He would have us use it. However simple our tasks, we can let our daily lives be testimonials to the Infinite in the finite.

Jehovah Will Give

For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.
O Jehovah of hosts,
Blessed is the man that trusteth in thee.

—THE PSALMS

You Shall Have Dominion

L. STEVENS HATFIELD

WE DO NOT HAVE to rely on our limited human knowledge for the fulfillment of all that we desire. Universal wisdom is ours to command, for the Christ working through us can accomplish unlimited good for us. Whenever we are called upon to face a situation that seems difficult, we can overcome it by directing our thoughts and placing our trust in God, by believing His words:

"Fear thou not, for I am with thee . . . I will strengthen thee . . . I will uphold thee."

No matter what difficulty confronts us, our victorious overcoming is absolutely certain, for the Christ in us is our power to overcome.

"Jehovah will guide thee continually."

Nothing in the external world can withstand the power of the Christ within us.

"Fear ye not, stand still, and see."

In the 1st chapter of Genesis we are given the promise of dominion over all creation, including ourselves:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"And God created man in his own image . . . male and female created he them. And God blessed them:

and God said unto them . . . have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth."

The Scriptures are written in parable, in symbolism, and in allegory, so that we may interpret them easily and use their teaching in our everyday lives.

When God said that man is to "have dominion" over everything of a lesser order than himself. He included, first, dominion over "the fish of the sea." This means that man has dominion over all the ideas ("the fish of the sea") in which there is great possibility of increase. "The fish of the sea" are the generative and accumulated impulses of the human race—the impulses that have been carried from generation to generation. When we attempt to catalogue them their names are legion.

Second, He included dominion over "the birds of the heavens"—the high ideals we hold in our superconsciousness. All of us know persons who become so engrossed in the study of the occult that they seem almost mentally unbalanced. And on the other extreme, we indulge in negative thinking (what God called beasts "of the field,") and allow ourselves to believe that we are worms of the dust and doomed to sickness, unhappiness, and poverty. However, God said that we are to have dominion over both these extremes, as well as over all the earth.

Earth, as used here, is interpreted to mean the human body, and when "every living thing that moveth upon the earth" is added we have a mighty

promise. Through God we have supreme authority —dominion over our bodies and over all micro-organisms.

In simple words, then, God created us in His image and gave us supreme authority over both our minds and our bodies. By controlling them with our thoughts we can control our entire universe.

"As he [man] thinketh . . . so is he."

God was not satisfied to create us and then to let us stumble along blindly, regulating our own lives by a system of trial and error. Instead, He gave us His only begotten Son Jesus as our Way-Shower, our friend, our protector, and our brother. He gave us His Son so that we may not only have life but have it abundantly.

If we accept the Christ as our protector, what do we want Him to protect us from? The most important thing that we need, it would seem, is protection from our adverse or negative thoughts about ourselves, our associates, and our environment. This protection must first appear in our spiritual consciousness. We must know that through the Spirit of Christ in us we have dominion over all thoughts of fear, evil, danger, sickness, lack, or any other negative thought. Our protection comes entirely from our ability to realize that we abide in the presence of the Christ. As we hold Him steadfastly in our consciousness, nothing adverse can come to us, because nothing adverse can abide in His presence. No matter what we have to meet today or in the coming days, we must know that we can face them with the assurance of conquerors. We must know that we shall have dominion and that the vic-

torious Spirit of God in us is equal to any demand of life. Believing this, we can go forward in trust, in joy, in confidence.

That the whole world is growing more spiritual is evidenced by the tremendous upheavals in human affairs today. In these upheavals the Truth student sees evidence that he is ascending in consciousness. He knows that he is overcoming the limitations that have held him in bondage. He is becoming more cognizant that he is a son of God and an inheritor of His kingdom and that

"Thy kingdom is an everlasting kingdom,
And thy dominion *endureth* throughout all generations."

It is natural to assume that when we conquer our enemies our lives will be more harmonious and successful, and prosperity will result. This assumption is correct. Victory over our enemies is absolutely essential to our good. But we should recognize that the enemies we face are not nations, are not machinations of designing groups, are not armed forces at home or abroad. The enemies we face are in our own minds,—fear, hatred, want, and despair.

"A man's foes *shall be* they of his own household."

When your human self is disturbed by external conditions, when your sense of security and peace is challenged turn quietly to God and know that you are one with Him. Remember that He is your strong tower of defense, that His wisdom and authority are yours. As Jesus exercised the dominion of the Christ, so can you also be the living expression of His power and mastery.

"Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet."

The very thoughts of God's presence and of the Christ within you will give you new strength and courage. As you perceive the unlimited capacities of your Christ self, you will be filled with the wisdom to solve every problem, the power to rise above every limitation, the energy to accomplish every task with ease and efficiency. Whatever your need or your desire, God will shape His good to meet it. Expect the good you desire and you will receive it.

God within us quickens us to understanding, health, peace, love, joy, and prosperity. He reveals to us the powerlessness of external things and conditions. If things of the world seem to have dominion and authority, if there seems to be a power other than God, we must recharge our minds with the knowledge that He is all in all. His power is all the power there is and it is His power that gives us victory, dominion, self-mastery.

"The upright shall have dominion."

Nothing is impossible to God, and His Spirit within us is equal to any occasion, greater than any need, mightier than any problem. Wherever we are, He is with us to guide and sustain and uphold us. He is a tower of wisdom, strength, and good judgment within us, ready to help us through any difficulty however small or great.

If you are dissatisfied with your environment and the conditions of your life, you need not feel resistant or discouraged. The way to overcome unpleasant, unhappy conditions is to acknowledge that there is an

equalizing, harmonizing, and adjusting power at work in your life and affairs that will bring about that which is for your highest good and happiness. This power is God. As you establish His peace and contentment in your mind, outer appearances will respond, and harmony and happiness will be made manifest in every detail of your life.

How wonderful it is to know that the living Christ is actively at work within us, that during every single moment of our lives the purifying, harmonizing Christ process is going on within every cell of our being! What a joy to know that the indwelling Christ is a living, breathing, abounding supply of energy that is charging our bodies with life, kindling our minds with ideas, and flooding our hearts with peace!

Never allow yourself to become discouraged for even a moment. Remember that the Christ is forever in perfect control of your mind, your body, and your affairs. Never entertain thoughts or feelings of inadequacy or a sense of defeat, for the Christ is your ability to do all things. He guides every step of your way. He forgives your every mistake by giving you opportunity to try again. You cannot fail to rise above any sense of limitation in your life for the Christ is your power, and He has dominion over all creation.

No matter who you are, where you are, or what activities you may be engaged in, God is as close to you as your very breath. His presence goes with you and abides with you, protecting you from error, fear, and danger. Through God you have dominion over yourself and your world. Through His power

you have access to all that is good. This is His decree and your birthright. God has created His world so that you may enjoy its abundance and benefit from its beauty and supreme goodness. He has created you to live and He has given you power to control and use the life that He has provided. Conscious of your spiritual dominion, you should not allow outer turbulence to disturb you. God's order is one of His chosen blessings for you. The realization of this will free you from resistance to change. It will keep you young, vital, alert, and keenly interested in life.

The Christ gives you dominion over yourself and your world. Do not allow fear, anger, unhappiness, or any other negative emotion to rule you. Instead, arise through the power of your word and assert your dominion. If you feel angry or hurt, affirm, *The love of Christ in me dissolves every adverse thought and makes me an open channel for the expression of divine love.*

If you find yourself feeling unhappy, declare, *I am eternal, divine, radiant joy.*

If your body feels tired, affirm: *I am filled with the light and strength and vitality of the Christ. I am buoyant, free, and strong. I am the Christ incarnate.*

God will help you to meet the problems of your life with love if you will only give Him opportunity. Confident and unanxious, you can meet each challenge with lightness and freedom of spirit, with faith in your innate Christ ability.

In our human experiences the way sometimes seems dark before us, and we feel the need of more light and a higher wisdom to show us the way. This

light and higher wisdom are constantly available to us, for they are within us as the indwelling Spirit of God. When we recognize His presence as being continually with us and depend on Him to help us in every detail of our lives our paths become clear and smooth and joyous before us.

God has given us the gift of a victorious spirit, which is greater than any need we can experience. It is a spirit that gives us power to meet life triumphantly, a spirit that moves us steadily into fields of greater good. No matter what the circumstances in the world about us, there is a way for us as individuals to have orderly, harmonious, and prosperous lives. This way is the Christ way. The law of good will work to our advantage if we acknowledge the power of the Christ way and place our faith in God's unchanging good. Whatever our need may be, whatever guidance we may need, we can depend on God for light in every step we take.

"In all thy ways acknowledge him,
And he will direct thy paths."

Think often of God in the midst of you as your strong, immovable tower, a presence unaffected by things and conditions of the outer world. If you know God within you as your life, light, love, and peace, you will not be affected by external things.

Fortified by the assurance that God, your loving Father, is your help in every need, you are able to surmount every obstacle confronting you in your daily life. You are able to face every eventuality without fear or concern, for the Christ Spirit within you tells you that God is your wisdom and strength.

The real world is the world of your own mind

and heart. What is in this world determines whether you are happy or unhappy, free or bound, peaceful or frustrated. It is over this inner world that God has given you dominion.

"And God said, Let us make man in our image, after our likeness: and let them have dominion."

Always and Forever

Mabel Nora Crain

Our heavenly Father, infinite Spirit
Within me, around me, and everywhere present,
Humbly I thank Thee for everything in life—
everything—
For life itself, for work and play, and
For Thy love and guiding wisdom.
Hallowed by Thy name.
Thy kingdom come through me
That I may live joyously, usefully, opulently.
Guide me in doing Thy will
That I may effectively fulfill my place in the universe.
For my bread I thank Thee this day and every day.
Teach me to forgive others for their transgressions
As Thou forgiveth me.
Grateful am I that Thou leadeth me not into
temptation
But delivereth me from evil
And that I am safe in Thy loving care.
Truly Thine is the kingdom and the power and the
glory
Always and forever. Amen.

"Seek Ye First"

HELEN WADE

WE HAVE THE ABILITY to begin each day with any mental attitude that we choose. We decide what we are to think for the day, and we are free to think thoughts of fear or thoughts of joy and happiness.

If you have been in the habit of letting your thoughts dwell upon seeming difficulties, you can begin to improve your thinking processes the moment you waken. You can formulate thoughts of courage rather than thoughts of fear.

If it is difficult for you to think of some blessing at the right moment, begin with the thought: "Here is a brand-new day—twenty-four hours that never have been used. And in each hour are sixty bright new minutes. All I have to do is to fill each moment with courage and faith. Constantly I have new opportunity, another chance. Each moment I can try to do better than I ever have done."

Is this not true? Does not each of us have the power to determine whether our first thought of waking consciousness is a bitter remembrance of some past event or one of eager anticipation?

On the other hand, we can cloud our waking consciousness with fear of the future. We decide whether our thoughts shall be in the past, present, or future and what the character of our thoughts shall be.

It is quite easy to have a feeling of happiness

for just one moment, is it not? All right, then continue this feeling a moment at a time. This is all you have to consider—just one moment at a time.

We have at our disposal whatever thoughts we choose to use in coloring our entire day.

Have you ever watched an artist with his tubes of color? As far as different colors are concerned, he does not have many tubes. Yet the artist can mix these few pigments to bring forth many different hues. He can paint a scene that is drab and depressing or one that is bright and cheerful. It depends on the mixtures that he uses.

We do likewise. Out of our minds we bring forth the thoughts that color everything we do.

Perhaps you are saying to yourself: "Yes, this sounds like a good theory. But I'd like to see it help the person who has real trouble, one who is worried or sick, or one who has great sadness in his life."

Let us consider such a person. Does the person filled with worry need to worry day after day, year after year? He can change his thoughts, can he not? Since he can do so, the sooner he changes his thoughts from fear and worry to faith and courage, the sooner he will be free from sickness or sadness. Then right now he should change his anxious thoughts for thoughts of good.

The Master says, "Seek ye first his kingdom." Here, then, is our formula, for in effect, Jesus is saying very simply, "Before you do anything else, seek the realm of good thoughts."

In every problem that we seek to solve we should begin by thinking a good thought about it. This is our key, because what we do first is very important.

As soon as you waken, say to yourself, "This is a good morning; I will have a good day."

It is as simple as that. Just take control of your first waking thought. Begin to establish a positive, happy, expectant attitude. Then retain control of your thoughts throughout the entire day—moment by moment, thought by thought.

In every condition or situation that you approach make your first thought about it a thought of good. If you meet a person who has been unfriendly, do not hesitate; be the one to give a friendly greeting. It may seem a little difficult to do, but you can try. If you try, you can see something nice about this person. That is, if you really try to see it. "Seek ye first his kingdom." Be the "first" to formulate good thoughts about the difficult person.

The Master assures us that when we seek the kingdom of God, or the realm of good, first, all these things will be given to us. What things? Why, whatever we need at the moment.

Are you in need of a friend? If you are, be sure to give a friendly thought to every person you meet. Soon you will discover that you have many friends. You will be astonished at how friendly people really are.

Do you need health? Then begin to think in terms of health in relation to yourself. The average person fills his consciousness so full of his misery that he does not take time to think about the many good qualities his body is expressing.

Center your attention upon the parts of your body that are manifesting wholeness. "Seek ye first his kingdom." Center your attention first upon the

great realm of good in your physical organism.

We are told, "Seek, and ye shall find." If we honestly seek something, we shall find it. We never find anything until we seek it. The seeking comes first. If we desire good results in any department of our lives, first we must seek the good. We must start the activity. And we do it by beginning to think in the right way.

Do you appreciate goodness, honesty, courage, and beauty? If you are to have these, you must seek them. When you seek them you will find them. But seek them in yourself first. When you do then you will begin to see these qualities in other persons. You will see them first, before you see anything else.

Why? Because you will have established a thought habit. The Master says, "Seek ye first his kingdom," or the realm of good. Yet He does not tell you that you can find it before you seek it. Neither does He tell you that you can have "all these things" before you seek the good. The seeking comes first. The moment you seek the good you enter the realm of good.

You have ceased to think that everything is wrong, that only bad luck is your lot, that you are doomed to sickness and disappointment. You realize that life flows constantly through your body and that all good is within every person. You now understand that the way you approach a situation determines the result that will be yours.

It may not be easy to change your mental habits. But there is one sure truth. The things that you do not like will never change until you change your

attitude and your way of thinking about them.

If you are dissatisfied with results you have been having, if you are unhappy and discouraged, this is proof that the way you have been thinking has not been good for you. Therefore, you have nothing to lose by trying to improve your way of thinking.

All that you are required to do is to fill one moment at a time with the feeling that everything is all right. All that you must do is to hold fast to the realization of good. Remember, "Seek ye first his kingdom." Start the moment you waken. Have your first thought filled with good. Then every good thing will come to you.

Good will come to us when we begin to think in the right way. We never will be successful until we begin to think in terms of success rather than failure. We never will manifest health until we begin to think health rather than sickness. We never will be happy until we begin to think about making someone else happy.

We must remember to seek the good before we can hope to find the good. We must remember each morning when we waken to turn our thoughts deliberately to God's kingdom of everything good.

The key to health, success, and happiness is within us, in our ability to seek first the good. "Seek ye first." Then all our hearts' desires will be given to us.

The proof of a thing's being right is that it has power over the heart; that it excites us, wins us, or helps us.—RUSKIN

Disloyalty

CLARA BERANGER

A WOMAN I KNOW only slightly came to my home one day without first telephoning for an appointment. I was intensely interested in the work I was doing, and my first inclination was to send word that I could not see her. I had heard from others that she constantly talked against her husband to anyone who would listen; and as I feel strongly that regardless of the provocation a wife should maintain a basic loyalty to her husband, I had no desire to talk to her.

But the opening verse of the 3d chapter of Ecclesiastes came to my mind: "For everything there is a season, and a time for every purpose under heaven." I realized that it would be ungracious and unkind to send her away and that she must have a good reason for wanting to see me. I have discovered over the years that to let ourselves be slaves to the clock results in nervous tension, that there is always time enough for the things we want to do or feel we should do.

As the woman, whom I shall call Mary, came into my study I saw that she was greatly upset. An unhappy expression marred the beauty of her face, and her lips were drawn in a tight and sullen line. After a brief apology for disturbing me, she launched into a violent tirade against her husband and ended by saying, "I just can't take it any longer, and I'm not going to."

"Why have you come to me?" I asked.

"Sara L—— told me you had helped her, and I thought perhaps you would help me. You seem to be a sympathetic kind of person."

The problem that faced me then was one that most of us who are students and humble workers in Truth often have to face: how to help another person who does not understand spiritual laws and apparently is not religious. How far can we go in pointing out the obvious errors of their thought and actions? How can we introduce spiritual Truth to someone who thinks and lives in an unspiritual way? I learned a long time ago that adverse criticism, however justified by fact, is the wrong approach and invariably sets up antagonism in the other person. I was guided to ask about her beliefs.

"Do you have any religious beliefs?" I asked.

She countered angrily with another question: "What has that to do with my problem?"

"If you are at all familiar with the New Testament," I said, "you will remember that Jesus said we are not to resist evil."

"I still don't know how that applies to me."

Without referring to her denunciation of her husband, I tried to point out in a general way the basic principles so simply given in the Sermon on the Mount. I told her that when Jesus said "resist not evil" He meant that when we resist in thought or deed any undesired or unwanted condition or yield to complaint or recrimination or resentment, we give the condition more power. That serves only to make and keep us miserable, and obstructs our spiritual growth.

I told her that Jesus also said, "Agree with thine adversary quickly," and also said, "Love your enemies, and pray for them that persecute you." Instead of resisting evil in any form or resenting apparent injustice, then, we are to give love for hate, blessings for curses, good for evil. We are to rid ourselves of all negative reactions and allow only thoughts of good to dwell in our consciousness.

As I talked I could see that Mary was growing impatient. She interrupted me by saying: "Are you implying that I should think and say only good things about my husband?"

"If you could, you would be much happier. If you could stop every time you are tempted to condemn him and instead think of something good about him, you would be obeying a spiritual law, and you would achieve greater peace of mind."

She rose to her feet in anger. "I didn't come here to listen to a sermon on religion. I thought at least you would understand and sympathize with me."

"I think I do understand," I answered, "but I feel that a little more tolerance of your husband's faults will make you both happier."

For the moment I felt frustrated in my effort to help her. I saw that her mind was so clogged with resentment and antagonism that she needed more spiritual help than I could give her in one visit. I suggested that she go to a friend of mine, a Unity minister, whose life is devoted to helping people and teaching them how to use Truth. But apparently she was not ready for spiritual help; she refused to go.

There was nothing further I could do for her

except to say a prayer after she left. We who are workers in Truth are approached at times by persons like this woman. They know they need help, but they have no conception of the help that comes from trust in God. We can try to lead them to Truth, but we cannot force them to accept it. Whenever I think of this woman I quietly affirm that her mind is open to the Spirit of God, and that He will bring light into her darkness. I have faith that sooner or later she will come to God and find in Him the comfort she needs.

In our talk I had purposely avoided the subject of her disloyalty because I did not wish to seem critical or negative. I have heard women and men discuss marital problems without any thought of the loyalty they owe to the persons they promised to love and honor. Even before my understanding of Truth was sufficiently advanced for me to realize that disloyalty is a sin, I instinctively felt that it was a breach of good taste to talk critically about those with whom we live.

We hear and read a great deal about the oath of loyalty. What do we mean by the word loyalty? It is defined as faithfulness; the feeling of devotion one holds for his country, creed, family, friends, and so forth. Whether or not we are in a position where we are required to take an oath of loyalty, we who try to live up to the principles of Truth understand that we must be faithful to the people we know, the causes we serve, our business or profession, our country. But above all, we must be faithful to the God we love and believe in. The Christ principle of nonresistance to evil is as applicable to disloyalty

in any form or in any circumstance as it is to other negations. If we allow negative thoughts or express negative opinions about our families or friends, our jobs, or our country, we are setting up a resistance that is both disloyal and unspiritual; and we will suffer the consequences that inevitably follow any breach of a spiritual law.

Some people, not understanding the law of sowing and reaping and lacking appreciation of the benefits derived from living in this great democracy of ours, continually criticize and condemn certain obviously wrong conditions in our country. They make themselves unhappy over the evil instead of dwelling in thought on the good and seeking by their own efforts to bring more good into manifestation. Whether their condemnation is limited to complaint and criticism or whether it takes the more active form of joining a group working subversively, it is a sin against the Holy Spirit.

We cannot truthfully say that all conditions in our country are perfect. We know that prejudice, bigotry, and injustice exist, but we need not hold them in our thoughts nor overstress them in our conversations. I was greatly impressed by an article written by a prominent member of a minority group and appearing in a magazine of national circulation. The writer advises readers who are sincerely interested in improving the conditions of their lives to consider how much has already been accomplished; to devote their efforts to educating others instead of adding to their discontentment. He gives a surprisingly long list of specific improvements in economic and social conditions during the past ten years.

He ends the article with a plea to those of his own group to be loyal to their government and asks them not to allow themselves to be lured by the blandishments of those who deliberately seek to promote dissension.

The question of the loyalty oath in industry, government, and education is one that frequently comes up for discussion in educational circles. My own belief is that an oath of any kind should not be necessary. Jesus said: "Swear not at all . . . But let your speech be, Yea, yea; Nay, nay." Moreover, the oath of loyalty to country cannot be wholly effective. Anyone who is actively disloyal to his country probably would not hesitate to swear his loyalty falsely. Yet I cannot understand why any truly loyal person should refuse to admit allegiance to the country of his birth. Members of the armed forces take the oath as a matter of routine. Since our soldiers risk their lives in actual war, why should the average civilian refuse to answer questions concerning his loyalty?

The greatest of all disloyalties is disloyalty to God. Few who know Truth live it all day, every day. Most of us who love God and recognize that His Spirit is within us try to live spiritually as He would have us do. Yet we constantly fall far from our ideal. Jesus said, "Abide in me." And abide means to dwell, to remain steadfast and faithful. We enter the kingdom and are grateful for its heavenly blessings. But let some unusual temptation, trouble, loss, or physical illness confront us, and we are apt to revert to old weaknesses, worries, fears or grudges. I heard a minister say recently: "The trouble with

most of us is that we run in and out of the kingdom instead of dwelling there." For myself, I know this to be true. Old habits of thought, race consciousness, sometimes just forgetfulness, keep me from reacting instantaneously in a spiritual rather than a mortal way. I do not act in the fulness of my faith and am therefore being disloyal to the God within me.

When we fail to use wisely the gifts that God has given us or let them wither from neglect, we are being disloyal to God. When we compromise with our integrity and take the path of least resistance, we are being disloyal to God. Perhaps the most common form of disloyalty is that of yielding to the way that offers immediate, material benefit instead of following the way that Spirit dictates. In the years I spent as a staff writer in motion picture studios, I was frequently shocked to see artists with God-given talent and apparent integrity abandon their ideals for the sake of a high salary. The same holds true in other professions and in industry. Too often we are concerned with making good rather than doing good. Not only in our work, but in the little day-by-day decisions we have to make, we surrender what we know in our hearts to be right for some immediate benefit. Ralph Waldo Emerson said: "The only right is what is after my constitution; the only wrong what is against it."

Loyalty to the Spirit of God within us is the greatest loyalty we owe to anyone or anything on earth. Founded on an inner assurance of the supreme goodness and perfection of God, of His omniscience, omnipotence, and omnipresence, loyalty to God means acceptance of the belief that with Him

all things are possible. It means letting go of every human error, obeying all the commandments, and following in every detail of our lives the moral and ethical precepts set forth so clearly in the Bible. It means knowing and believing that it does not profit a man to gain the whole world if he loses his soul. It means making God supreme in our thoughts, putting Him above every other thought or consideration. If God is supreme, we can throw out of consciousness every thought of inharmony, injustice, weakness, resentment, or fear. We can rid ourselves of old thoughts and habits based on worldly patterns if we turn to God and pray without ceasing.

If life does not seem to be giving us what we want, if we are worried or sick or afraid, we should ask ourselves in what ways we have been disloyal to God. We may have accepted Truth, but have we proved it in doing? We may have faith, but have we expressed it in works? Only by being loyal to God, by carrying out His principle of good in every niche of our lives, in every thought and deed, can we achieve harmony and health and the peace that passes understanding.

The task of steadily maintaining loyalty to God is not an easy one, but in this, as in everything else, Jesus shows the way. The Sermon on the Mount provides us with an itinerary for the good life—a chart for spiritual growth. If we sincerely want to develop spiritually, to live a life of constant loyalty to God, we can do no better than to read and study the Sermon.

If you recognize disloyalty in any of its forms

in yourself, you can start at once to get rid of it. You can affirm: *I am loyal to God and to His spirit within me. I root out of my consciousness any thought unworthy of my God-self, and I dwell on the Truth I know. I look for the good in every person and every event. I have faith that with God all things are possible. I worship Him in Spirit and Truth, and thus I am able to live a life of loyalty and Truth.*

You will be strengthened in your resolution by constant prayer and by meditation on these passages from the Bible:

"If ye know these things, blessed are ye if ye do them."

"I bow my knees unto the Father . . . that ye may be strengthened with power through his Spirit in the inward man."

"Jehovah preserveth the faithful,
And plentifully rewardeth him that dealeth proudly.
Be strong, and let your heart take courage,
All ye that hope in Jehovah."

"What doth it profit, my brethren, if a man say he hath faith, but have not works? . . . Even so faith, if it have not works, is dead in itself."

"He that is faithful in a very little is faithful also in much . . . Ye cannot serve God and mammon."

"Better is the poor that walketh in his integrity
Than he that is perverse in his lips and is a fool."

"Be thou faithful unto death, and I will give thee the crown of life."

"Judge me, O Jehovah, for I have walked in mine integrity."

Dwell Not in "a Parched Land"

ESTHER FRESHMAN

ONE OF THE MOST overused words today is *frustration.* It is unfortunate, indeed, that this word has taken on such significance, such constant use in our language! There is a quality of hopelessness about this word, whose root definition is "in vain." Frustration is a companion of rebellion. The Bible says, "The rebellious dwell in a parched land."

Today we hear some persons speak of their frustrations glibly, even fondly. These persons have rebelled; they have turned away from the grace of God. And God Himself cannot help them until they come to Him.

Rebellion is antigod; it is antilove. In God there is submission and willingness, for God is love, and in love there is always willingness. On the other hand, rebellion is a poisonous destroyer. It destroys health; it destroys happiness; it destroys chances for success. In rebellion, with its antilove, there is a bottomless pit of lack. Here, indeed, is "a parched land."

God's law is harmonious and smooth. It operates in rhythm, in pattern, and all in it is according to His good. Its purpose is man's fulfillment—to bring to him the realization, the manifestation of the kingdom of heaven. By the grace of God man may have his dwelling place in this promised land. But too often man busily erects his habitation in the waste-

lands. He chooses to dwell in the "parched land."

All of living has work in it. Life is a process of action, a performance. To live in rebellion, to do work in rebellion, is to bring on devastation. In other words, to be alive is to perform, to do, to achieve. Kahlil Gibran, the famous prose poet, defines work and attitudes toward work most powerfully in his well-known book "The Prophet":

"You work that you may keep pace with the earth and the soul of the earth.

"For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission towards the infinite." He continues with these often-quoted lines:

"Work is love made visible.

"And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.

"For if you bake bread with indifference, you bake a bitter bread that feeds but half man's hunger."

A renowned physician says that fear, indecision, and rebellion are vastly important causes of illness and that they are the most potent of all our destroyers. Certainly these three negative qualities are closely related. There is always a vacant place when there is fear. But introduce love, and there is no room for fear; for love and trust are all-filling. Fear is cold; love is glowing and warm.

Indecision is created by a lack of trust, by too little faith. Love of God, faith and trust in His

goodness, and submission to His design bring about a wholeness that is necessary for man's well-being; they bring about his passport from the "parched land" to the promised land, the kingdom of God.

Jesus did all His tasks in love, for He was about His Father's business. But His work was done in everyday surroundings and most frequently in the midst of unglamorous people. There is routine, unglamorous work in every creation. God pronounced His work good, and so must we. We must pronounce all work God's, and thus we know it is good.

An incident in the story of Jacob gives us the key for handling situations that may not seem pleasant or desirable to us. In Genesis 32:24-26, we are told:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me."

Jacob did receive his blessing. In all our problems, in all our challenging events of living it is for us to see that we receive the blessing that is within them. When we trust the Father we know that all is according to His way and that there will be good in each situation that confronts us.

Much of life is seemingly composed of small, routine matters, and we may feel rebellious over some of them. This attitude multiplies and accumulates and has a sorry effect upon the system and upon our whole life pattern if we do not work with it.

The "parched land" is not a good place even for a short visitation.

Not too long ago I was forced to add another task to my already busy life—the task of assisting with the marketing. I rebelled at the task. It took time from the work to which I was seriously dedicating myself, and I railed at the time consumed in accomplishing the shopping. I was actually thwarted, for it took such an adamant place in my scheme of living. I took the matter into my prayer-study time, but there was no change. It was still necessary for me to do this job. And then one day I began to look around the grocery store. I saw reasons for thankfulness at every counter, on every shelf. Here was God's bounty, and by His blessing man's ingenuity was displayed beautifully before me. I found material for my writing. I made friends with those in the market. I increased my knowledge of economics. I wrote an article about the merchandising of vegetables and fruit and sold it at once. I wrote another article about training children to shop. It also was purchased immediately. I then wrote several articles about tradesmen, and there seemed to be an unending demand for them. The grocery store became a veritable research laboratory for me. So this was not a wasteful task. When I was ready to accept it God's goodness was waiting in abundance for me.

I have a friend who has a lovely home. But she turns away from its beauty, because it is created by doing little tasks. The clean, smooth beds have to be made, the gleaming furniture has to be polished, and the shining crystal and silverware have to be cleaned. Even though she has a maid, she has to di-

rect the maid's duties. Savory dishes have to be planned and prepared. But this woman rebels at every moment she must spend on the performance of these household matters. She dwells in "a parched land." Her's are blessed tasks and works that when handled correctly, make a splendid accompaniment for other blessings.

I know another woman who does all her household work to a sort of prayer obbligato. No sheet on the bed is turned without a blessing being tucked into it; no pillow is fluffed without a prayer being patted on it; no blanket is spread without a smiling thought. It is no wonder that she and her family awaken refreshed, eager for each day's richness.

A great author tells me that she receives the inspiration for writing many of her novels while she washes dishes at the kitchen sink. Another woman has a poetry rack above her sink. On it are favorite poems that she wants to memorize, and she commits to memory beautiful lines while she does the dishes.

We do not need to resign ourselves to circumstances that displease us. God will work with us on every problem or task and bring about an almost immediate transformation, for God is love, and love's blessing a situation changes it entirely. Rebellion cannot be conquered through will—it can be conquered only by love. The task that causes the most rebellion needs the most love. Once love is given forth the task is no longer a cause for frustration and rebellion; the door is opened to lead us away from the matter entirely.

When the day is started with a prayer of gratitude to God He immediately is invited to take

charge, and the daily acts fall into a natural pattern of grace. On the other hand, it is tragic to wake up in the morning hating the day and to rebel at tasks, even before it is time to perform them.

My friend who rebels against managing her home has a wish in her heart, but she feels that she is being denied opportunity to express it. She spends so much time complaining and trying to figure out ways of avoiding the things she dislikes doing that she never crosses the wastelands of her rebellion into the promised land of her own great desires.

Many of us strain over tasks that we feel are our duty to perform before we can go on to the activities we actually want to do. How much more gently we can do these same tasks when we do them as part of God's good pattern, when we do them to His divine rhythm and timing! How much more quickly and easily we arrive at the precious moments we want to dedicate to some beloved occupation!

We are here to manifest God in our world. We are here to go about His business, to do whatsoever task He would have us do. The most menial of tasks is glorified in His service. Every routine or repetitious performance is a prayer beautifully performed in tribute and adoration to Him.

Let us bless the day upon awakening and make our dwelling place in His love, for this is His pattern. Let us in loving willingness go with Him about the tasks that are His business. There is no work that is not lightened and made purposeful by the prayerful blessing. By turning to Him in love we come out of the wastelands, away from the "parched land," into His divine kingdom.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I listen to the word of God within me, and my whole being awakens to a new understanding of Truth.

Prosperity: I listen to my indwelling Lord, I am led into paths of peace and plenty, and my every need is supplied.

Healing: I turn to the peaceful presence of the Spirit within me, and every organ and function of my body is renewed, strengthened, and made perfect.

INSTRUCTIONS: It is easier to seek Truth willingly and to be watchful and obedient than it is to be forced to seek Truth by some severe experience. Hard experiences are not necessary if we are obedient to the Truth that can save us from them. Time should be given to prayer and meditation daily.

Hence the quick and lawful way to attain illumination, prosperity, and health is to put your creative words to work and bring into swift action the superman Christ. Be faithful to the instructions given in the following lessons.

"Such delight hath God in men obedient to his will."

Receptivity means hearing—listening for the inner voice and obeying its leadings.

You are Spirit, the Son (Word) of God, and your place is at the right hand of the Father. To realize this is to call down upon yourself the baptism of the Holy Spirit.

The early disciples knew the Holy Spirit as the third person of the Trinity. The Father is always first, the Son (Word) second, and the Spirit third. The Father and Son express an eternal, reciprocal relation. The Spirit is the infinite "breath" of God, as the Son is His infinite "Word."

The function of the Holy Spirit, or Spirit of truth active within you, implies distinct personal subsistence. He illumines, speaks, searches, selects, reveals, reproves, testifies, leads, comforts, distributes to every man, "searcheth all things, yea, the deep things of God."

The Truth of God is reality; it is the unveiling of spiritual revelations. Seeking Truth and incorporating it into consciousness frees one from the bondage of mortal thought, and unfolds a new understanding of God and His laws.

Rid your consciousness of all outer thoughts and listen attentively to the inner voice. In the name of Jesus Christ affirm:

I listen to the word of God within me, and my whole being awakens to a new understanding of Truth.

True prosperity is the consciousness of God as the abundant, everywhere present resource, unfailing, ready for all who obediently open themselves to it.

To demonstrate prosperity, think much of that inner realm of mind, the kingdom of God substance. Jesus pointed out that the lilies of the field were gloriously clothed, finer than even Solomon was in all his glory. We do not have to work laboriously in the outer to accomplish what the lily does so silently and beautifully. Most of us rush around trying to work out our problems for ourselves and in our own ways, with one idea, one vision: the material things we seek.

We need to listen to the inner voice, to devote more time to meditation and, like the lilies of the field, simply to be patient and grow into our demonstrations. Substance ideas with which we are working are eternal ideas that have always existed and will continue to exist.

We mold omnipresent substance with our minds. We can make from our minds all the things that they conceive. If we conceive lack and poverty we mold them. If we visualize with a bountiful eye we mold plenty from the ever-present substance. Denial of old, worn out and negative thoughts sweeps out the debris and makes room for the new tenant that is brought into our minds.

I listen to my indwelling Lord; I am led into paths of peace and plenty, and my every need is supplied.

Any declaration man may make in which the name of Jesus Christ is used reverently will contact the spiritual ether where the Christ (I AM) lives and open the mind to the inflow of spiritual healing. Through Jesus Christ, peace-loving, vitalizing energy will flood the whole being, and healing must follow.

God is Spirit, and you, the spiritual child, use words to arouse in yourself the implanted Spirit of the Father. Your prayers are for the purpose of creating a fuller inflow of Spirit to the end that you may be quickened by Divine Mind and the desire for healing that you have formulated may be carried to fruition under the divine law. "The prayer of faith shall save him that is sick."

Grace, peace, and health come from Spirit. Mortal man thinks that delight, pleasantness, peace, sweetness, and security are the result of giving himself over to the expression of sense in the physical. This is a mistake that mortal mind always has made.

We must rise to the understanding that all real grace, peace, and health come from Spirit and as the result of high, pure, spiritual thinking.

Remember that all activities within your mind and body will come into perfect health and peace when you are lifted from material to spiritual expression.

In the name of Jesus Christ affirm:

I turn to the peaceful presence of the Spirit within me, and every organ and function of my body is renewed, strengthened, and made perfect.

Enduring Assurance

ZELIA M. WALTERS

SOMETIMES IN modern-day books we read some sayings of the mystic, from far back in our history. We stop, awed by the thought expressed in such simple words. The sage mystic lived in constant contact with God. There was no thought, no word, no act in which God was not immanent. And at this point the modern seeker of the good way of life may pause to wonder if the mystic's way is his own way. His conclusion well may be: "No, there's nothing in this for me. I can't sit down and think of God all the time; I've got a job to do. It takes most of my time. If I make a short prayer morning and night, that's all I can arrange in the way of devotions. The saints lived in a less crowded time. Or maybe someone else took over their responsibilities while they sat and meditated."

But think again—no real saint ever gave up activity to sit and think about God. He thought about God, yes—but he thought about Him not only in the temple, but in the home, the market place, and the social assembly. And his thought made him a better teacher, a better worker, a better friend.

If we think there is a contradiction here, we need only turn to the life of Jesus. His life is the pattern after which we try to fashion our own.

Do we find that Jesus retired to some retreat and sat to think or perhaps to speak words hard to understand to those who sought Him out over toilsome

ways? No, instead, we find Him busy in the workaday world. He did things; and the news of His works and teaching was carried throughout the country. Men traveling from town to town told the story of the Man of Nazareth. Even rulers heard about Him and wanted to see Him.

Jesus had need of His times of retirement, in which He could go to a solitary place and be alone with the Father. This gave Him the motivating power of His activity. He was more aware of His unity with the Father when He came down from the mountain or out of the deserted garden. He knew that God was always with Him, within Him, about Him, before Him. He spoke to God at any time about any matter. He was sure of His own divine power from the Father. Again and again His teaching affirms this power, not only for Himself but for all who will believe and receive.

We say our lives have enough of activity today. We have no time for prayer and meditation.

No time? I know a woman obliged to take a bus trip of nearly an hour's duration to get to her work. As she gets on the bus at the beginning of the run, she can usually sit by a window, where she will not have to move to make room for later passengers. She sits back in the seat, closes her eyes, and talks with the Father while the bus travels. Probably the other passengers who notice her think she is sleeping, but she is never more awake. She says a prayer for the driver of the bus and all the day's passengers also. No one knows about it, but she has set her good will for all on its way for that day. And even through a busy day when she is surrounded by other

persons, she finds some moments for the prayer that needs no words, but is an awareness of God's presence within her.

Is this woman a solemn, disapproving, and self-righteous person? No—she is one of the sunniest persons I have ever known. She can smooth out the angriest customer. She looks at him and sees past his anger into his inherent good nature.

There is time! The shoemaker prays at his bench, the housewife alone in the kitchen, the sewing woman at her machine, the man on the assembly line—all may find time for awareness of God, whether they are walking, riding, or working. If we but keep the sense of awareness, there is time. But we must learn to use our time. Prayer and awareness do not shut out those who work with us, but rather take them with us into the presence of the Father.

Awareness, even in the sense of material things, enriches life. If we see the beauty of the seasons as they pass, sunny days and stormy ones; if we look upon the tender green of spring budding and the glorious fires of autumn; if we see the divine Spirit looking out of human life in small acts of kindness, we are drawing others and ourselves ever nearer to the kingdom that Jesus bade us pray for.

Jesus lived in the presence of the Father. He spoke to God about any concern of His life. He did not speak to an unknowable or far-off Creator of the universe, but to a Father who loves His children. "After this manner therefore pray ye, Our Father. . . ." When we can say the first two words of the Lord's Prayer with meaning we have come much farther on our way.

Much of Jesus' teaching is devoted to making plain our relationship to God in our thought and our activity. Jesus spoke of Himself as a shepherd of sheep, spending Himself to provide food and safety for them. He told us that we are living in God's presence when we visit the fatherless and widows and keep ourselves unspotted. Jesus gave His parables on sharing to make plain how we shall love our neighbor as ourselves. And in words that cannot be misunderstood He said, "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father."

An explanation made to a young person may help to clarify our own thinking. So often children, or young people, when confronted with some statement about continual prayer or constant remembrance of God, protest that they cannot do this. They have to get their lessons, do their chores, take part in their games. They look upon any thought of God as difficult, alien. And we have been careless, on our part, because we have not put Jesus' meaning into our prayer for them.

"I can't be thinking about God," a young man protested. "I've got to go out for football practice. Our team has a big game Saturday."

"Invite God to the game," his mother suggested.

He looked shocked at the idea and protested.

"But you invited Dad and me. God is your Father, too, and He cares how you play in that game.

"Now think a minute, Son. This is your home, where your wants are supplied; but you don't go about thinking only of Dad and me and shutting out

your lessons and your games. You keep on doing things all day. But if you should get into trouble, perhaps hurt another person or damage property by accident, what would you do? Why, of course, you'd call on Dad for help. And when you are very hungry and need a good meal how do you get it? You come home to Mother.

When you get good grades or do well in any work or play, you come home to tell us about it. You are sure we will be as glad as you are. We are always here and always loving you and planning for you. Father and I work to provide you a good home, food, and clothing, to help you do all the interesting things you like to do. I know you are grateful for it, even though you don't talk about it all the time. But you know we are here, standing back of you. That's what God is to us. He's here at home, ready to help whenever we need Him."

What do we make of the assurances, the securities that God has for us in every need? If we have children in our care, do we teach them this wisdom? Blessed is the one who shares either his defeats or his joys of victory with God.

"If I could be sure that God is here and cares," says some fearful individual. Certainly Jesus met many doubters, and He knew that doubt is persistent, that unless it is removed it poisons life. So He pointed out to men a sure answer: "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself."

"If ye know these things, blessed are ye if ye do them."

HAVE YOU been trying to find a place to live and meeting with failure and discouragement If you will withdraw your faith from the idea that a place to live is difficult to find and put your faith in the idea that God knows your need of proper living quarters, you will be led unerringly to the place that will meet your requirements.

With God there are no insoluble problems. Nothing is beyond the scope of His help. As you go forward in your search for a home, take the necessary outer steps you feel led to take. However do not rely on your own knowledge or your own understanding alone, but trust in God to help you.

Your faith that God has prepared a place for you to live where you can be satisfied, happy, and content will open the way for your good to be made manifest.

—Helen S. Carpenter

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 7, 1953

UNITY SUBJECT—*Giving.*

INTERNATIONAL SUBJECT—*Principles of Christian Stewardship.*—II Cor. 9.

1. For as touching the ministering to the saints, it is superfluous for me to write to you:

2. For I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them.

3. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared:

4. Lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.

5. I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion.

6. But this I *say,* He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

7. *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

8. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:

9. As it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

10. And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness:

11. Ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

12. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God;

13. Seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of *your* contribution unto them and unto all;

14. While they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you.

15. Thanks be to God for his unspeakable gift.

GOLDEN TEXT—Let *each man* do *according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.* —II Cor. 9:7.

SILENT PRAYER—*I give myself heart and soul to the work of understanding and expressing the spiritual principles of life.*

Love is the supreme gift, and we may give it voluntarily or involuntarily. A person loves not because he makes up his mind to love some worthy cause, another person, or God Himself, but because the impact of love on his mind and heart lifts him out of himself and carries him, independent of his

volition, toward the object of his devotion, so that he may unite with it and know final unity. When he has given love all other giving becomes easy and natural. Therefore, he is obeying the great and first commandment—"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." We are to give ourselves to the highest in thought and desire. When we do this we give to our neighbor freely, as though he were one of us, which, in Truth, he is.

The Christian's duty has long included giving or sharing. Sharing is a duty in more than one sense. The most readily understood theory of giving is that it enables us, as members of society, to discharge our obligations to those who have so far failed to prove the law of abundance and who, therefore, apparently lack the sufficiency that all are supposed to realize from the universal bounty.

The second theory is more than a theory, because it is based on divine law. Through it we see that by giving we open our understanding to the law of increase and make ourselves receptive to its operation on the spiritual side. Divine law makes itself manifest in us by reason of our zeal and enthusiasm for sharing in the universal life.

To share in the All-Good, it is necessary for us to begin by sharing with others the good we have now. Personal consciousness tends to persuade us that we have only enough for ourselves and that our first duty is to ourselves. If we have anything left over and above what we can use, we give this with a clear conscience.

Such reasoning is not in accord with divine love.

Those who are moved by love give not of their substance only. First, they give of themselves for the furtherance of the common good. The Macedonians (those who are filled with zeal and enthusiasm for the Christ way of life, which is the law of love) "gave their own selves to the Lord, and to us through the will of God."

Because the act of giving expands our consciousness beyond measure, "it is more blessed to give than to receive." Systematic giving enables us to derive the most from even a limited conception of life. As we give thus, we come to a realization that life is something universal and that our own existence is merely a fragment of this universal life.

A grudging or ungracious gift may relieve its recipient temporarily, but it leaves its giver poorer in spirit as well as in purse. He who does not give of himself first need not expect to remedy his lack of interest, zeal, or enthusiasm by the giving of mere material things. Such giving is not in divine order and can do no lasting good. Real giving is the manifestation in the realm of form of the underlying love and good will to which we have access in the formless realm of infinite Spirit.

Spiritual giving blesses both the giver and the receiver. Those who give with the expectation of getting back in some way more than they give are not disappointed, provided they have eyes to see their spiritual blessings. Jesus could have used His spiritual power to further His own ends. He chose, instead, to drop all claims of the personal in order to give His time and thought to teaching and healing those around Him who most needed His care or who

could best profit by His instruction. In consequence, His harmony with divine law was complete. He was placed "far above all rule, and authority, and power, and dominion, and every name that is named." Spiritual rewards cannot be measured in terms of material values. They accrue only as they are earned.

QUESTIONS

1. What is the supreme gift, and why should it come first?
2. Why should we share what we have now with others?
3. How is divine law made manifest in us?
4. Why is it "more blessed to give than to receive"?
5. What is real giving, and whom does it bless?
6. How do spiritual rewards accrue to us?

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Lesson 11, June 14, 1953

UNITY SUBJECT—*Liberty in Christ.*

INTERNATIONAL SUBJECT—*The Basis of Christian Liberty.*—Gal. 2:1-10, 19-21.

1. Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute, lest by any means I should be running, or had run, in vain.

3. But not even Titus who was with me, being a Greek, was compelled to be circumcised:

4. And that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5. To whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you.

6. But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me:

7. But contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision.

8. (For he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles);

9. And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision;

10. Only *they would* that we should remember the poor; which very thing I was also zealous to do.

19. For I through the law died unto the law, that I might live unto God.

20. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me.

21. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought.

GOLDEN TEXT—*For ye are all sons of God, through faith, in Christ Jesus.*—Gal. 3:26.

SILENT PRAYER—*As a son of God I am free to believe the truth that I perceive through my faith in the Christ as it is quickened by the voice of conscience and intuition within me.*

If we were basically material beings with no out-

look beyond demands of the physical nature, our faith and belief would be of no consequence, for they would have to do only with the needs of the moment. That we are essentially spiritual beings is proved by the fact that what we believe is of outstanding importance to all of us. The world is divided not so much by inequality of possessions as by disparity of beliefs. The highest ideal, the Supreme Being, is so precious to men that their conception of it holds their allegiance tenaciously; nothing at variance with it is allowable. Even those who deny the existence of the spiritual realm by their very denial admit the supremacy of mind. They elevate their mechanistic philosophy to the rank of a faith and make a religion out of atheism itself.

Since "the mind is its own place," from the beginning of recorded history men have differed in what they believed. Not only have they differed, but they have fought over their differences. Jesus came to convince them of their essential oneness in God through the Christ consciousness. "I in them, and thou in me, that they may be perfected into one."

That all of us are one in Christ was a new teaching in Jesus' day. Until His day the chosen people (the Israelites) had claimed to possess Truth in the Mosaic law. To reap the rewards of their position as the favorites of Jehovah, they had to keep the whole law. Jesus fulfilled the law by substituting for it the Spirit of truth, filling Himself with this Spirit.

The world does not receive this Spirit as the supreme Truth of life, for worldly allegiance is still to preconceived beliefs, which quench men's aspiration after Truth. As a religious belief, circumcision

is a dead issue today. But it was once the Jewish requirement of Gentiles who wished to embrace Christianity.

We first feel the Spirit of truth as aspiration after Truth. Aspiration leads us to look for Truth with such singleness of mind that we are willing to give up all that does not conform with the genuinely true. Because we have found that our minds and hearts experience the greatest measure of peace, rest, and complete happiness when we are surrounded by an atmosphere of love, we believe that God is love. We hold this to be our basic premise. Because love holds fast to its object with a faithfulness that will not let go, we believe that faith is the surest way to realize Truth. Love and faith are part of Truth, the indispensable part that we must have within us first.

Next, because we find that life grows deeper and richer in proportion to our growth in knowledge and understanding, we believe that God is wisdom—wisdow that is not mere know-how, but wisdom that is divine with the absolute knowing of all Truth, regardless of how abstruse it may seem to us. Many fields and many subjects that are now closed to us will one day be open to our study and investigation. At present, we can only say of them that we do not know. Aspiration after the truth concerning them and application to the study that such aspiration inspires will someday open up their secrets and broaden the scope of human understanding of life and of the world. We shall then have more wisdom, more of the Spirit of truth manifested in us and in our lives and affairs.

We observe that all great discoveries, including inventions and theories of the cosmos that have been proved or at least brought within the bounds of plausibility, have first been held as ideas in mind and then later brought into manifestation.

We believe that creative imagination is one of the surest avenues to the discovery of Truth. In the story of Joseph in Egypt creative imagination brought intuitive prescience of coming events and a clear perception of the course to pursue in dealing with them. In the prophet Daniel we see such prescience of events and such understanding of their meaning that even to this day some persons accept his prophecies as yet to be fulfilled. In the mind of Jesus faith and creative imagination were one. He looked on impossibilities, saw them as possibilities, and then proved them so. In our day we see imagination at work in the discoveries of modern science and research. Beginning with the material realm, it has made heavier-than-air machines that carry loads weighing tons across mountains and oceans and around the world. Penetrating the recesses of the human mind, science is bringing to light secrets approximating the truths of Divine Mind that have led one scientist to define God as a "great thought."

In the face of such proofs as these and others we see liberty in Christ—freedom to drop outworn beliefs in order to pursue and hold the greater truth as imperative to all who would be true to their highest vision and who wish to see faith in God established among men as the sure guide to a controlled human destiny.

1. What proof have we that we are essentially spiritual beings?
2. Why do unbelievers make a faith of atheism?
3. How do we realize oneness?
4. What place does the Spirit of truth occupy in the teachings of Jesus?
5. How do we see God as love and wisdom?
6. Why must we believe in God?
7. Is creative imagination a basic ingredient of human progress? In what realms is it operative?

Lesson 12, June 21, 1953

UNITY SUBJECT—*Learning to Live at Peace.*

INTERNATIONAL SUBJECT—*The Practice of Christian Liberty.*—Gal. 5:13-18; 5:22—6:5.

13. For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.

14. For the whole law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18. But if ye are led by the Spirit, ye are not under the law.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness.

23. Meekness, self-control; against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25. If we live by the Spirit, by the Spirit let us also walk.

26. Let us not become vainglorious, provoking one another, envying one another.

1. Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil the law of Christ.

3. For if a man thinketh himself to be something when he is nothing, he deceiveth himself.

4. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor.

5. For each man shall bear his own burden.

GOLDEN TEXT—*For ye, brethren, were called for freedom; only* use *not your freedom for an occasion to the flesh, but through love be servants one to another.*—Gal. 5:13.

SILENT PRAYER—*I use my freedom to express love through service.*

The precarious condition of the world today is but one proof that the Christ is due to come again as a Universal movement in the hearts of men. The first coming, more than nineteen hundred years ago in the person of Jesus, was in fulfillment of the law and brought in its train a new commandment and a new outlook as well as a new awareness of God as an indwelling presence. So the coming that is now due must take the form of a new consciousness and a new realization, which are inward presences and part of the "inwardness" in which Truth consists—

an inwardness that is to become universal.

All the forces manifested in the world originate in the invisible. Out of the apparent void comes electricity; out of invisibility comes the power that moves the body of man. We call this power "mind," but it is also force. It has intelligence and other qualities.

All about us is a world of potential power that we have not apprehended. This is true also of our own faculties. Those of us who were trained in a sense of right and wrong try to avoid external temptations. But we remain often unaware that the greatest source of danger may exist within our own minds.

"Walk by the Spirit, and ye shall not fulfil the lust of the flesh." When desire is lacking there is no danger of yielding to temptation. But desire must not be killed, for this instinctive urge determines the issues of life. It must, instead, be educated and trained to follow the call of intrinsic values. To "walk by the Spirit" was explicit enough instruction for the seekers after Truth of a former time. Today we must understand what we mean by Spirit and by Truth before we can give them our eager and willing allegiance, our faithful, devoted effort. We must learn the laws of our own nature and recognize what qualities are enduring and worth developing, so that what is transitory and ephemeral may be allowed to drop out of sight and be lost to consciousness.

Civilization and culture are not synonymous. A high culture may exist in a low civilization. Materially, our culture is high, but our civilization still allows might to determine right, or violence to be the arbiter of differences. As individuals we have

not all learned to be at peace with ourselves. As nations we do not distinguish between those who rely on right in the adjustment of differences and those who rely only on might as an agent of enforcing their will regardless of right. One of the slogans during World War II was, "You can't do business with Hitler"; yet both in the United Nations and in the conference tent we have attempted to do business with communism, a form as aggressive as Nazism ever was.

Nonresistance is the plan whereby we keep our inner powers intact and united, in which we may stand fast in our allegiance to what is to us the best and the highest, because it is the truest of both ourselves and our neighbor. Nonresistance to evil is no part of Christian faith on a world scale. Proving our own work is the first step. When this is done we have a solid basis on which to stand and from which to proceed to prove the universal. The fruits of right action are still love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. There is no law against any of these, and given a fair trial, they prove themselves.

We fulfill the law of Christ by meeting our circumstances in the Spirit of the Christ. Our constant study is to find what this adds up to in all the exigencies of our everyday modern life and then to carry on from there.

QUESTIONS

1. In what form is the Christ due to come again in order to save the present situation?
2. What is the sign of His coming today?
3. What do we mean by Spirit and Truth?

4. In what respect is nonresistance advisable and right?
5. Does the "fruit of the Spirit" remain constant? What are the fruits of right action?

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Lesson 13, June 28, 1953

UNITY SUBJECT—*The Christ Omnipresence.*

INTERNATIONAL SUBJECT—*Paul's Joy in Christ.* —Phil. 1:12-27a.

12. Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel;

13. So that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest;

14. And that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

15. Some indeed preach Christ even of envy and strife; and some also of good will:

16. The one *do it* of love, knowing that I am set for the defence of the gospel;

17. But the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.

18. What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.

19. For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ,

20. According to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death.

21. For to me to live is Christ, and to die is gain.

22. But if to live in the flesh,—*if* this shall bring fruit from my work, then what shall I choose I know not.

23. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better:

24. Yet to abide in the flesh is more needful for your sake.

25. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith;

26. That your glorifying may abound in Christ Jesus in me through my presence with you again.

27. Only let your manner of life be worthy of the gospel of Christ:

GOLDEN TEXT—*The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.*—Phil. 4:7.

SILENT PRAYER—*The fullness of the Christ life renews my faith, increases my joy, and opens my understanding to discern the one Presence and Power.*

Belief in All-Good is a continuing test of faith and understanding, inasmuch as adverse events or circumstances are seen as the effects following lapses from observance of the law. To see good in adversity requires faith of a high order. Mastering the inner life in order to bring good out of whatever manifests itself in external circumstances is proof of the Christ consciousness in action.

To control the power of the inner life is more important than to overcome all adverse appearances in the external. Rather than demonstrating his freedom from prison, Paul saw in his bonds opportunity to bring Truth to the whole Praetorian Guard, whose members doubtless took turns in watching him. Also those whom Paul had converted to the Christian

faith became more fearless when they saw his fearlessness and faithfulness in preaching Christ. The power of the Christ was manifested in Paul even in prison, and in his zeal to bring those who heard him to an understanding of Truth he forgot his own limitations.

The practice of preaching Christ according to the measure of one's understanding and of attacking at the same time every other method of approach to Truth is now out of fashion. In Christian nations envy and strife have given place to a breadth of tolerance that, in some cases, amounts almost to indifference. It is better to "proclaim Christ of faction, not sincerely" than to disclaim all belief in spiritual things. He who teaches Truth with an ulterior motive loads himself with consequences that he will sometime have to face; but if his teaching is clear, his students take the good and remain unconscious of the unworthy motive.

If we magnify the Christ in our bodies under all circumstances, we gain the victorious consciousness that cannot know defeat. We magnify through "earnest expectation and hope"; in other words, through faithfully holding in mind what we hope to realize. Because of his faith that neither life nor death could separate him from the love of God to be found in Christ Jesus, Paul could not be defeated. He saw the Christ in his experience in prison and affirmed it would be gain if release from prison should come only through death of his body. In effect, he placed himself and all his circumstances "lovingly in the hands of the Father."

The question may be raised why Paul, whose

faith in the Christ was firmly established, was unable to demonstrate physical freedom. The text of today's lesson discloses this failure to be in his divided state of mind. He knew not what to choose—life or death. He allowed weariness of life, arising from his long struggle, to creep into his consciousness and lodge there. But for the fact that his followers needed the stimulus of his example and teaching, he would have ceased, perhaps, to affirm life and allowed himself to drift mentally toward what he looked upon as escape—death of his body. Only the conviction that his work was unfinished kept him confident of continued life. "Having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith."

The faith that removes a mountain from its base and implants it in the sea is undiluted by doubt or indecision. It is faith as a grain of mustard seed, complete and perfect in itself, bearing within it the germ of new life after its kind. Through such faith we demonstrate freedom from our limitations regardless of their quality or extent.

Nothing reveals the omnipresence of God so unfailingly as prayer. Others may pray for us, and we may depend on their intercessions; but lasting deliverance comes chiefly through a consistent prayer life of our own. "I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ." The supply of the Christ Spirit is always adequate to the demand, but the demand must be made and the supply claimed. It does not come of itself. We must comply with the

necessary conditions.

"To live is Christ." No better—more constructive statement can be made. The Christ life is the active, abundant life filled with power. When Jesus had compassion on the widowed mother He did something about it. He restored life to her son. When He called His apostles He trained them and proved all His teachings by actual demonstrations in their presence. He did not waste His love and good will in weak introspection but used them to mighty purpose. So does every son of God who follows in His steps.

QUESTIONS

1. What do we require before we can have faith in All-Good?
2. What is the result of magnifying the Christ in our bodies under all circumstances?
3. Why was Paul unable to demonstrate freedom from imprisonment?
4. "To live is Christ." Give your interpretation of this statement.

PRAYER FOR WORLD LEADERS

Through the Christ Mind you are unified in thought, purpose, understanding, and right action for the good of all humanity.

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace now be established throughout the world, in the name of Jesus Christ.

Lord, for Tomorrow and Its Needs

Lord, for tomorrow and its needs
I do not pray;
Help me, my God, to keep Thy law,
Just for today.
Let me be true in all I do,
In all I say;
Set Thou a seal upon my lips,
Just for today.

Let me both diligently work,
And duly pray;
Let me be kind in word and deed,
Just for today.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Just for today.

Let me be quick to do Thy will,
Prompt to obey;
Help me to consecrate myself,
Just for today.
Lord, for tomorrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for today.

—*E. R. Wilberforce*

Silent UNITY

I listen to the word of God within me, and my whole being awakens to a new understanding of Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Filled with Plenty

IN OCTOBER I wrote you for prayers for my husband and son, that they be guided into right decisions in their business affairs. I would like to report what has happened since then.

First, we were able to secure a much larger loan than we had expected, to pay off our debts. Then another job came up for our harvesting machines. Also, the way was opened for us to get some needed furniture for our home. Now our needs are being cared for as they come up.

Best of all I have a wonderful feeling of peace and happiness. The Unity teachings have meant everything to me in the years that I have been raising a large family. I cannot thank you enough for the many times you have helped me with your prayers.—*Mrs. J. L. D., California.*

LAST WEEK I telephoned to tell you our business was very slow. We did not even have money in the bank to pay our salaries. I asked you to pray with us. As always, the Silent Unity prayer worker was loving and helpful.

Shortly after my call, a customer came into our office and paid cash. Our salaries were met, and we were able to pay some of our past due bills.

We rejoice and give thanks that every good gift and every perfect gift is from our Father. He is the one substance, the source of all that is good, successful, and prosperous. We also know that our united prayers bring great results. We are always so grateful to all of you who pray for us.

We also pray for your good to continue to grow. Accept our small love offering, and may it continue to grow for you as we have grown through your help and prayers for us. With blessings and love always.—*E. L. N., Illinois.*

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He Shall Have Abundance

PLEASE SEND me a new Prosperity Bank as I want to keep up the daily deposits. While waiting for a new bank I shall use the old one.

I have been reading my first copy of UNITY. I feel so close to God when I am reading it that I don't want to put it down. And I am also reading *Weekly Unity.* I am very pleased that I have subscribed for it.—*Mrs. A. V., Illinois.*

PLEASE SEND ME a Prosperity Bank. It is my purpose to use it to save my coins to send you for the radio program which at last has reached my part of the country. I enjoy this Unity Viewpoint so much that I wish to do my bit to keep it coming.

I subscribe to practically all of the Unity publications and have done so for many years. Words fail me when I try to say how much help they are in

keeping my mind from wandering for a moment from the one Power, and for the great and wonderful blessings that have been mine through the years, from the study of Truth as presented so simply and beautifully in the Unity way.—*A. W., New York.*

THIS IS MY SECOND Prosperity Bank and I believe I derived even more benefit from this one than the first. Life is "ceasing to be a plodding and becoming an exultation and a joy" as I realize more fully each day how many blessings God has bestowed upon me. Sometimes my heart becomes so full of joy and love for God that it seems as if it must burst. I can't thank God enough for showing me, through Unity, a practical means of finding Him. Sincerely.—*Mrs. H. L. E., Texas.*

INCLOSED please find the proceeds from my last bank. During the drill of this last bank I was able to find an unfurnished apartment for just the amount I could afford to pay; a job doing the kind of work I love; and I have my son home with me again. This is the first time in five years that I have been able to make a home for him. So many good things are coming my way that my days are filled with thanksgiving to God.

Please, may I have another bank? Thanking you again for your prayers and encouragement, I remain sincerely yours.—*T. H., New York.*

I Am the Light

MY HUSBAND AND I were discouraged, disillusioned, and financially embarrassed five years ago. Having

made a change to the west coast, hoping to better ourselves, we found reverses in everything we tried.

My mother who was living at that time, gave us a little booklet of yours that she had found on the doorstep of our house. My husband and I read it and began to see things in a different light. We have read many such books since, and listened to your program on the radio, but at that time we could see very little for encouragement. The light was there all the time, but we didn't have our eyes opened.

The result was that we moved back to the old home town; my husband had his former position given back to him; and his health was restored. With our larger scope of believing, we found health, happiness, and harmony.

My mother in the meantime has passed on, released from all pain. Our daughter has married a wonderful boy, and they have happiness and harmony. We hope some day to be blessed with grandchildren.

With so many blessings to count, we would like you to use the inclosed gift offering to help someone else in a dark corner. May God's blessings be with you through the years.—*Mrs. E. J. H., Ohio.*

WORDS CANNOT EXPRESS my deep appreciation to you for the daily prayers I have received. Believe me it has made a great improvement in my life. I used to read the Bible often without understanding, but since Unity has entered our home things are becoming clearer to me. Little by little I am grasping the true meaning of God's word, thanks to you.

The quick temper I once possessed is gradually

disappearing, and the tolerance I have for others is amazing. I still have much to learn, but with the help of God and Unity I shall overcome my shortcomings.—*E. H., Pennsylvania.*

I Will Come and Heal

LAST YEAR, my wife sent you a letter to ask for your prayers for us. I was very ill with a virus, and in bed most of the time. We had until June 1 to vacate our house. It is most difficult here to find a place, and we had hunted for two years.

Two weeks after requesting your prayers a friend called us and said, "I just gave up an option on a lovely home I think you would like." Within the week we signed a lease on that house which fits our needs and pocketbook.

We are now settled among wonderful friends, and in ideal surroundings—the harbor across the road and a beautiful park of virgin forest in back of us.

My wife and I have studied Unity for a long time and many things have happened, but this past experience was the most outstanding. My health has improved decidedly, and my anxiety is gone. My wife's health also is much improved. We seem to grow younger each day instead of older. She is 70, and I am 73. We go swimming every day.

It is a great life if you live it the Unity way. We thank you for everything and are working with you every day.—*W. E. S., Massachusetts.*

ABOUT THREE MONTHS ago I was troubled with a terrific pain in my right side. I thought it was an

appendicitis attack, as I had been subject to them. It was so bad that I could not get to sleep. About 2:30 a. m., I thought of getting up and calling Silent Unity but hesitated, since we have an old-fashioned telephone system and I would have to disturb the operator and everyone on the line. Instead I began in my mind, or imagination, to go to Unity's prayer room and write my name on your healing list. Just to get into the vibration or stream of love pouring from there I imagined myself going to a lighted desk, leaning over, and going through the motions of writing my name on a printed list of other persons requesting prayer.

I immediately drew a sigh of relief, dropped off to sleep, and woke at 7 the next morning. I was completely refreshed and did a tremendous day's work.

I have been well ever since and have worked harder on my own healing list, since I realize that the power that relieved me that night resides in each one of us. I just had to mention this! I bless and thank you.—*E. L. O., Oregon.*

Father, I Thank Thee

I HAVE MUCH to be grateful to our Father for. For guiding my hand that day about twenty-eight months ago, to tune in on a Unity radio broadcast. Only a few words of the conclusion about an "acre of diamonds," and I have surely found many spiritual diamonds and expect to find many more. Wishing you every blessing in all your many activities. —*H. W. C., Massachusetts.*

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

Phoenix—Harold Irving, Woman's club

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Unity, 25 N 2d

Auburn—John Hinkle, St Luke's Episcopal church

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, Durant hotel

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade

Cambria—Alfred Williams, Highway & Warwick

Castro Valley—Edith Gruenwald, 6104 San Carlos

Compton—Margaret Butterworth, 115 N Chester

Culver City—Dollee Phillips, 4024 Irving

Escondido—Unity, 143 W Grand

Fontana—H P Nicholls, Community church

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st

Hermosa—Winifred Dietz, 77 17th

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

La Crescenta—Mary Adams, 4004 La Crescenta

Laguna Beach—Myron Key, 678 Glenneyre

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 2215 7th; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union

Modesto—Alma Ladd, 201 Eye

Monrovia—Irene Malloy, 201 E Lime

Montebello Park—Gertrude Hall, Woman's Club

Napa—Helen Wade, Churchill manor

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd

Oakland—Alma Morse, 144 Athol

Pacific Palisades—Sue Sikking, 831 Via De La Paz

Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange

Pomona—C L Tuntland, 249 W Monterey

Redlands—H P Nicholls, 306 Brookside

Richmond—Winifred Deming, 1125 Nevin

Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg

San Bernardino—Dr & Mrs H P Nicholls, 765 W 6th

San Diego—Marie Fleming, 441 C st

San Francisco—Mary Scully & Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary

San Gabriel—Ethel Turner, 325 S Pine

San Jose—Rose Emery, 40 B S 1st

San Leandro—Barbara Lyon, 561 Lafayette

San Rafael—Helen Wade, 701 Mission

Santa Ana—Myron & Estelle Key, 2015 N Broadway

Santa Barbara—Robert Sikking, 227 E Arrellaga

Santa Cruz—F Robinson, 916 Riverside

Santa Monica—Sue Sikking, 1520 3d

Santa Rosa—Helen Wade, 845 3d

South Gate—Edna Drebert, 2945 Tweedy

Stockton—Grace Swannell, 48 W Poplar

Taft—Della Shutts, 402 Monroe

Van Nuys—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave

Vista—Sonja Samiran, 323 A B'way

Walnut Creek—Marie M Giles, Eagles Hall

Whittier—Louise Newman, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado

Denver—Alice Benson, 1441 Welton

Pueblo—Edith Wiltshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield

Hartford—Faith Cornwall, 721 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium

Daytona Beach—Mary Huck, 128 R'way

Delray Beach—Frances Jarrell, 415 E Atlantic

Ft Lauderdale—Nora Campbell, Woman's club; Maud Guittseu, 11 NE 8th

Ft Myers—Ann Werner, Grand & Lafayette

Hollywood—Nora Campbell, 211 Morse Arcade

Jacksonville—Wm & Bonnie Grenson, 634 Lomax

Lakeland—Marie Snodgrass, City hall

Lake Worth—Maud Guittseu, 20 S Federal hgw

Miami—John Baughman, 158 NE 4th

Miami Beach—May Stolber, 5501 Pine Tree

Orlando—Carolyn Parsons, 503 S Orange

Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Woman's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 423 Iris

GEORGIA

Atlanta—Wendell Mixson, 635 W Peachtree; Mabel Butts (col) 382 Ashby NW

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Alton—Elizabeth Gilbert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, (col) 1129 E 45; Henrietta Gordon (col) 4307 S Mich; John Johnson (col) 3310 W 15
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Erwin Schlag, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Erwin Schlag, Court house
Indianapolis—Margaret Strahle, Claypool Hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Womans' League
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson (col) 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Dale & Donna Newsum, 4526 West Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Lincoln—Mary Robinson, 138 N 12
Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak

Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 2333 8th ave; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 309½ Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 818 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Unity, 1911 Madison ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Park Log Cabin
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Belerle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 1136 W Madison
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 175 King
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2249 Yonge
Winnipeg—Edna Bowyer, 360 Young

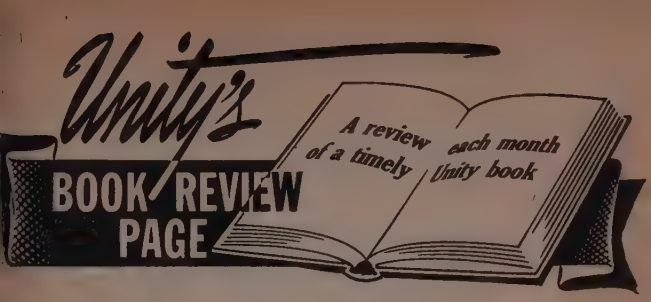
ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington, 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin Juarez 30, room 305

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Senora Eva Pasini Viale Coni Zugna, 11 Milano, (746) Italy.



Have We Lived Before

By Ernest C. Wilson

Have We Lived Before? is a book that will answer many of your questions on the subject of reincarnation. In answer to "What evidence can you give for your belief in reincarnation?" Ernest C. Wilson offers the chapter "Evidences of Reincarnation." One section of this chapter deals with "The Boy Who Remembered"; another tells of "The Child Who Came Back"; and still another deals with the "Definition of Reincarnation." "Reincarnation is the gospel of the second chance," he says. "It is as if God were to say, 'You have made mistakes and have lost the crown of your dominion, but I will give you another opportunity.' "

What does the Bible tell us about reincarnation? Doctor Wilson devotes the chapter "Reincarnation and the Bible" to this question but later cautions, "What we are is more important than the route by which we traveled; and the direction we are traveling is even more important than where we are. The use we make of present opportunities is most important of all."

(*Have We Lived Before?* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore	1.00
	More Wonderful You, A	1.00
	New Ways to Solve Old Problems	1.00
	Prove Me Now	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
For Healing	Christian Healing — *German, English*	1.00
	Directions for Beginners — *Spanish*	.10
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	Truth Ideas of an M.D.	1.00
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	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
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For Inspiration	Best-Loved Unity Poems	1.00
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	Lovingly in the Hands of the Father	1.00
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	Prayer Changes Things	1.00
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For Devotion	Book of Silent Prayer	.50
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	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Metaphysical Bible Dictionary	5.00
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	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
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	Jet and the New Country	1.00
	Jet's Choice	1.00
	Teach Me to Pray	1.25
	Thank You, God	1.25

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Challenge of the Dawn — .10	Land Is Bright, The — .10
For Thy Benediction — .10	Mental Equivalent, The — .10
Gift of Immortality, The — .10	Sanctuary — .10
God Is Blessing You Now — .10	Song of Life, The — .10
Good News, The — .10	Stream of Life, The — .10
Great Helper, The — .10	Where I Am King — .10

(Any 12 of these booklets $1. Envelopes included)

NEWS from UNITY

Health Is Catching, Volume V, Available

When things seem to be going wrong in our lives it is often encouraging to read how others have overcome difficulties such as we are experiencing. In order to benefit those who are seeking to demonstrate health, Unity School publishes the small, paper-backed booklet *Health Is Catching,* which is sent without charge to anyone who requests it.

Health Is Catching consists of letters that our friends have written to us telling of their healings through prayer; and these friends have given us permission to use their accounts, because they felt that their experiences may benefit others.

About every two years Unity School prepares a new volume of this free booklet, and we are glad to announce that *Health Is Catching,* Volume V, is now ready for distribution. If you wish a copy of this booklet, send your request to Unity School of Christianity, Lee's Summit, Missouri.

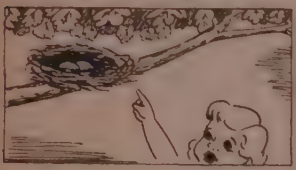
Braille Wee Wisdom *Grade Has Been Advanced*

Since 1937, Unity School has distributed free *Wee Wisdom* magazine printed in Braille, Grade 1½, so that children without physical sight may enjoy its charming, character-building stories.

A more advanced grade of Braille has been taught in the schools for the last few years, however, so that most blind children today can read Braille, Grade 2. Effective with the April 1953 issue, *Wee Wisdom* is now being printed in Braille, Grade 2, so that it may offer a better service to its readers.

Since most adults still read

Braille, Grade 1½, however, the adult publications in Braille, *Daily Word*, *Lessons in Truth*, and *Finding the Christ*, will continue to be published in Braille, Grade



1½. These publications in Braille are sent without charge to all blind persons who request them.

New Catalogue to Be Finished Soon

Work on a new Unity Catalogue has been going forward for some time, and finished copies are expected to be ready for distribution in the near future. In its description of Unity literature the catalogue will include books that have been brought out since the previous catalogue was published. The new catalogue will also include many new photographic views of Unity School and its grounds. This catalogue will be printed in dark-brown and blue, and the cover will carry a photograph of Unity Tower in its picturesque setting of graceful trees and shrubs.

Announcements will appear in the various Unity periodicals when the catalogue is available for distribution.

Unity Summer Retreat Begins July 12

Summer is an especially beautiful time of year at Unity headquarters. The Italian Renaissance-style buildings are framed by graceful, leafy branches and connected by neat, spacious walkways. Flower beds are a riot of color, and fountains cascade into clear pools, edged with roses in shades from pure white to deep crimson, from pale ivory to rich, creamy yellow.

In these surroundings the Unity Summer Retreat, which will be held July 12 to 18,

offers wonderful opportunity for spiritual communion with God. If you should like information about this Retreat, send your request to the Registrar, Unity Summer Retreat, in care of Unity School.

Spanish Magazine Sows Seeds of Truth

Spanish-speaking persons in many parts of the world are now reading Truth messages

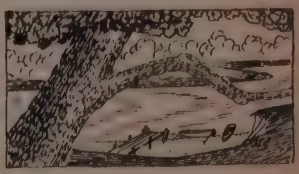
in *El Sembrador,* Unity's magazine published in Spanish. The name *El Sembrador,* which means "The Sower," was chosen to express the purpose of the publication —to sow seeds of Truth in the hearts of men. First published in 1943, *El Sembrador's* subscription list has grown from 600 to 35,000 at the present time.

Published bimonthly, *El Sembrador* contains articles selected from various other Unity magazines translated into Spanish, including a number of daily messages selected from *Daily Word,* to cover various subjects and needs. Poems also appear in *El Sembrador;* some are translations, but some are sent in by Spanish friends in their own language. Illustrations taken from *Weekly Unity* accompany several of the poems. *El Sembrador* has never carried a subscription rate but is sent free to anyone who can read Spanish and who wishes to receive it. This work is supported entirely by love offerings sent to Unity's Good Neighbor Fund.

Silent-70 Sends Foreign Literature to State Hospital

"We would like to thank you very much for the recent donation of *Wherever You Are God Is* and *You Are Not Alone.* The copies were placed in our patients' library, and our chief occupational and recreational therapist tells me that all Unity literature is very much in demand and is read extensively by our patients.

"She also mentioned to me that the booklets are placed in the library and marked for free distribution.



The patients take these booklets, read them in their wards, in the library, or whenever they have spare time, and then return them, so that other patients may have oppor-

tunity to read them.

"Our only regret is that we have a minimum of foreign-language material for our many foreign-born patients who do not speak English, although we subscribe for some fifteen or twenty foreign-language newspapers. If any of your material is put out in foreign languages, let me assure you that it would be most welcome.

"I hope I have not presumed too much in indicating our needs. However, I would not do so if I did not feel that you were interested in our problems."

When Unity's Silent-70 Department received this letter they immediately sent a supply of Unity literature in foreign languages without charge to the hospital, so that it would be available for the patients to read. The work of Silent-70 is made possible by the contributions of our friends who wish to help spread Truth to others.

Youth of Unity Preparing for Conference

With the opening date of the Youth of Unity Conference not far away arrangements for meetings, classes, the banquet and semiformal dance, and other events are nearing completion.

Youth of Unity Conference time brings young people to Unity School from far and near and is always a happy time. This year's conference, which will be held at Unity headquarters from July 2 to 7, bids fair to be one of the best ever.

Summer Program Part of Three-Point Plan

Those who join in Unity's Summer Demonstration Program will be interested to know that this program is part of a three-point plan of home study for spiritual unfoldment extending over an entire year.

In the fall comes Lessons in Truth Week, a time for studying the basic Unity principles set forth in the book *Lessons in Truth,* by H. Emilie Cady.

Next, in late winter and early spring, comes the Unity Lenten Program, which begins on Ash Wednesday and continues through Easter Day. This is a time of consecration.

As culmination of the year's preparation comes Unity's Summer Demonstration Program, a time of demonstrating some specific good and consciously putting into practice the knowledge gleaned in previous study and prayer.

"THE DRAGONS AND A GIANT"

Would you expect to find dragons and a giant on a farm? Neither did David, but he had an exciting adventure involving both and learned a valuable lesson at the same time.

David was spending the summer on his grandfather's farm, and there were many things about the huge farmhouse that were different from the apartment at home. There was much about farm life to interest a city boy—especially the dusty attic filled with trunks, boxes, pictures, and old books for him to enjoy.

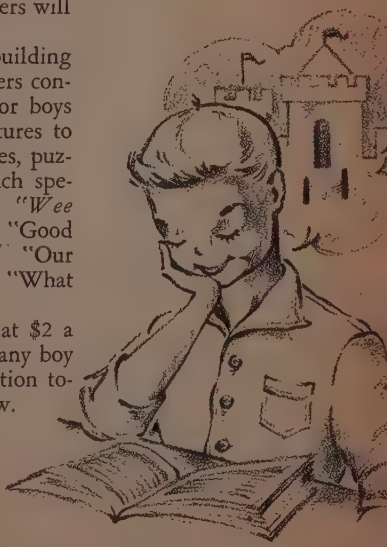
One rainy day when he could not go outside he was rummaging among the attic treasures when he found a green book of fairy stories. Before long his mind was full of magic, princesses, knights, and enchanted castles.

"Oh," sighed David, "I'd like to overcome giants and dragons—I know I could be brave!"

Boys and girls will love reading how David overcomes his dragons in "The Dragons and a Giant," by Mary Geisler Phillips, appearing in the July issue of *Wee Wisdom* magazine. And the young readers will learn along with David.

Besides fine character-building stories, *Wee Wisdom* offers constructive entertainment for boys and girls. There are pictures to color, songs, poems, games, puzzles, paper dolls, and such special departments as the "*Wee Wisdom* Writers' Guild," "Good Words Booster Club," "Our Stamp Collectors," and "What Can Your Pet Do?"

Wee Wisdom, priced at $2 a year, is an ideal gift for any boy or girl. Order a subscription today for a child you know.



UNITY SCHOOL
OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

PROVE ME NOW

New Book by Gardner Hunting

Gardner Hunting's articles are always immensely popular with Unity readers. They carry simple, workable teachings and are rich in anecdotes from the lives of persons who have successfully proved Truth.

Prove Me Now is a collection of articles from *Weekly Unity* that have been especially helpful to a great number of readers, and it has been chosen as the basis of Unity's Summer Demonstration Program this year.

Happiness is the specific goal for this program; and to help the reader achieve his goal, *Prove Me Now* includes chapters on following one's divine leading, prayer, picturing in one's mind what he wants to express in the outer, conscience, and determination. It emphasizes the importance of developing practical faith and gaining spiritual understanding. Some of the chapter titles are: "The Simple Life," "Mark of Greatness," "Simple Prayer," "Magic Words."

"Four Steps to Happiness"

A special guide booklet entitled *Four Steps to Happiness* has been prepared to accompany the book *Prove Me Now,* and it points up various phases of the Summer Demonstration Program.

To take part in Unity's Summer Demonstration Program, send for your copy of *Prove Me Now,* priced at $1; receive with it the free guide booklet *Four Steps to Happiness,* and unite with the thousands of others who are working to demonstrate happiness.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

WHAT DOES THE BIBLE MEAN?

The Holy Bible for many years has maintained its place as the leader among the world's great books. It has influenced individuals, nations, and altered the course of history. Millions of words have been written about the Bible; its stories have been dramatized in songs, paintings, and plays through the years. But today men still seek to understand and apply its teachings to their own problems and to improve the lot of mankind.

If you have wished for a better understanding of the Bible, you will enjoy using the *Metaphysical Bible Dictionary* in your study. This valuable reference book is a dictionary of Biblical names of persons and places. The syllabification and pronunciation of each word is given, together with the definition traced back to its root and the metaphysical interpretation according to the Unity teachings. Years of research and preparation went into the writing and printing of this book, and it throws new light upon scriptural passages that previously seemed vague.

One of our friends in Florida writes:

"I have a copy of Unity's *Metaphysical Bible Dictionary* and find that there is no end to the source of knowledge it contains. Before I found Unity the Bible was a blank to me as far as understanding was concerned."

The *Metaphysical Bible Dictionary* contains 706 pages of enlightening definitions. It measures approximately 7 by 10 inches, is bound in rich brown Keratol, and is priced at $5 a copy. Send for yours today.

UNITY SCHOOL
OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

DO YOU FEEL PROSPEROUS?

You demonstrate prosperity more easily when you feel prosperous. And one sure way to feel prosperous is to share the things you enjoy with someone else.

The Prosperity Bank plan will help you accomplish this in two ways: First, it offers you a convenient way to save coins with which to send UNITY magazine to your friends. Second, it gives you an encouraging start in building your prosperity consciousness. (You may also pay for your own subscription for UNITY magazine through the Bank plan.)

The daily Bank drill provides an easy-to-follow program of thought and action (prayer and saving) for setting the prosperity law into operation in your life. Use the coupon below to send for your Bank today.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

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GOOD BUSINESS

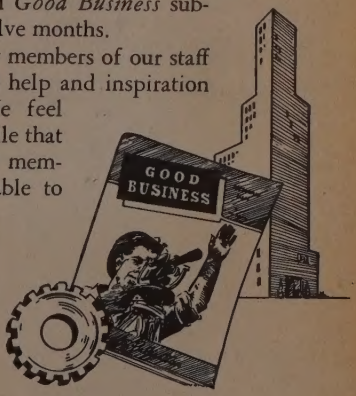
A Practical Father's Day Gift

A *Good Business* subscription is a practical and welcome gift for Father's Day, or for any time during the year. More and more business persons every day are turning to *Good Business* magazine for practical business advice. They like its short, readable articles that show clearly how others have benefited by applying Truth principles in their business affairs. They appreciate its friendly approach to problems that every business person must face, as well as the usable advice it offers. They like its handy, compact size and the neat, easy-to-read pages. They enjoy the humor in the department "A Little Nonsense." They find inspiration in the poems and draw spiritual help from the daily thoughts in the "Calendar of Activity." And when they read "Shop Talk with the Editors" they feel that they are having a personal chat with the editors themselves.

One businessman wrote:

"We are inclosing a list of the members of our staff, to whom we ask you to send *Good Business* subscriptions for the next twelve months.

"For several years a few members of our staff and I have received much help and inspiration from your magazine. We feel that it is so well worth while that we should like all of the members of our staff to be able to profit from it."



A year's subscription for *Good Business*, twelve monthly issues, is priced at only $1. Order your Father's Day gift subscriptions today.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Eternal Snow-Clad Glory

Fay Wilson

Eternal, snow-clad glory
Framed on a summer sky,
As riotous rhododendron
Brighten a bush nearby
Behold the myriad blessings
Of earth and sky above!
All are the timeless expressions
Of God's omnipotent love.
Awe-inspiring mountain,
Stand bold against the sky;
Remind us with steadfast conviction
That our deeds may reach as high.